

THE  
FIRST PRESBYTERIAN  
CHURCH

MILTON, PENNSYLVANIA





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A HISTORY OF  
*The*  
FIRST PRESBYTERIAN  
CHURCH

OF MILTON, PENNSYLVANIA

By  
REV. W. T. LINN KIEFFER, D.D.

1811—1936

# CONTENTS

	Page
INTRODUCTION .....	5
CHAPTER I THE TOWN OF MILTON .....	7
CHAPTER II THE PRELIMINARY RELIGIOUS PERIOD .....	17
CHAPTER III CHURCH ORGANIZATION .....	25
List of Elders and Trustees .....	25-29
Organization of Other Milton Churches .....	30-34
CHAPTER IV THE CHURCH BUILDINGS .....	35
Picture of the Old Church .....	38
Picture of the New Church .....	42
CHAPTER V THE PASTORS: AND MEMBERS WHO BECAME MINISTERS .....	47
CHAPTER VI THE SABBATH SCHOOLS .....	115
CHAPTER VII MISSIONARY AND OTHER SOCIETIES .....	124
Woman's Missionary Society .....	130
The Christian Endeavor Society .....	132
The Milton Bible Society .....	133
The Milton Temperance Society .....	135
CHAPTER VIII GENERAL REMARKS .....	138
Pertaining to Church Records .....	138
Church Discipline, Then and Now .....	139
Some Appreciations .....	141
CHAPTER IX THE INCORPORATION AND OTHER MATTERS .....	147
CLOSING REFLECTIONS .....	152



# FOREWORD

**F**OR a long time the demand for a history of our church has been growing, and we have been face to face with an increasing realization that each passing year renders the unbegun task more difficult. The destruction or loss of valuable records of persons, families and events makes the undertaking a perplexing and thankless one, to say the least.

Many have desired and requested that without further delay, and while there is still much interesting and valuable material available, it be gathered and published in permanent form for preservation in the homes of members and friends of the congregation. To this end your officers have given thought and heed; and, in looking for a person capable and willing to undertake the task, naturally we turned to our faithful friend of the congregation and former pastor of the yester-years, Rev. W. T. L. Kieffer, D.D., who, by reason of his long service as pastor of the church and interest in the community affairs, and his well-known accuracy and untiring fidelity in any undertaking, was believed to be the proper person.

Dr. Kieffer was not seeking the task, which he realized would be a difficult and trying one; but was finally persuaded to undertake it, and on June 19, 1934, was formally deputed to proceed with it. Since then he has labored tirelessly and diligently, amidst numerous obstacles, with the result that we are happy to present his production without any apologies and commend it to the members and friends of the congregation; and to Dr. Kieffer we extend our sincere thanks for his untiring efforts.

THE CHURCH SESSION.

Milton, Pa.  
December 9, 1935.





# INTRODUCTION

THE MINUTES OF SESSION of the First Presbyterian Church of Milton, Pa., for June 19, 1934, when I was acting as Moderator during the Pastor's absence abroad, contain the following brief record:

"An earnest request was made of our Moderator, Dr. Kieffer, that he attempt to write a history of our church."

This formal request, carrying the import of a virtual mandate, could not be ignored or denied. Knowing full well what it involved, yet realizing the value of such a history to present and prospective members, I hesitatingly undertook the task. After a year of diligent effort in seeking data and forming the narrative the following sketch is now offered as my response to the Session's request.

I undertook the task only because no other person offered to do it. Despite my strong endeavor to avoid mistakes, especially in statement of facts and dates, some shall inevitably be found. The area of search is large and traces often dim and confusing. Therefore I use the privilege of a Preface to bespeak the reader's generous and lenient judgment.

The sources from which the data of this historical sketch have been chiefly drawn are as follows:

- (1) Two historical discourses delivered by Rev. James C. Watson, D.D., in 1868 and 1874, during his long pastorate of twenty-five (25) years;
- (2) "A History of the First Presbyterian Church of Milton, Pa., from its origin down to November 30, 1882," by John F. Wolfinger, Esq.";
- (3) His contributions, during a number of years, to *The Miltonian*, which came to me through clippings preserved and kindly given me by a friend. Mr. Wolfinger had prepared a careful history of our church and copied it in a leather-bound book. But this shared the fate of many other valuable documents in the terrible fire of 1880, which destroyed about two-thirds of the town. Undaunted he set about restoring it from memory and new research, with verification by con-

sulting many persons familiar with the facts. We are greatly indebted to him for his painstaking efforts, shown in his second manuscript, now carefully preserved. He was a member of the church from 1835 to 1876 and a Trustee for some time, which makes his information seem dependable.

- (4) A History of Northumberland County, published in 1876 by Everts & Stewart; and one by Brown, Runk & Co., in 1891, rendered considerable help.
- (5) The patient reading of the Minutes of Session, 1826-1935, and of Missionary Societies, has supplied useful general information upon the inner life of the church. Tradition is variable and unsatisfactory. Hence the value of these reliable sources. Even with these some links of the chain are lost. We have, nevertheless, a reasonably full and correct story; and it is well to prepare it now before further mishaps befall people and papers that might furnish vital data.

To properly portray the early period of our church I have deemed it well to preface the story with some reference to the origin and development of the town itself. Apart from the town the Church is unthinkable. They belong to each other. The present generation may know little of either; but may become interested in both by learning of their past history. One should not wish to be a boob by not knowing something of the history of his town and church. To use terms descriptive of our present Milton in depicting former times and conditions would be misleading. We should know both the Old Milton and the New Milton!!

If a celebration of our One Hundred Twenty-Fifth Anniversary is held in 1936, this sketch may help us to know what it is all about!

W. T. L. KIEFFER.



# The First Presbyterian Church

## CHAPTER I

### THE TOWN OF MILTON

THE first settlers in this region came chiefly from our eastern and lower Counties, e. g., Berks, Dauphin, Lancaster, Montgomery, Northampton, York, etc.; and from the States of Delaware and New Jersey. The inter-marriage of English, German, Irish and Scotch produced a racial blend which, it has been well said, early gave the settlement "a high character for honesty, industry, frugality, intelligence, morality and religion." It is claimed that there must have been a considerable number of white settlers in this vicinity as early as 1772, when Northumberland County was incorporated.

Among these worthy people came late in 1779 Andrew Straub, a skilled millwright and miller from Lancaster County. His strong and alert personality quickly impressed itself upon the new community. Under his leadership a Plan for the town of Milton was drawn, an exact transcript of which bears the date of 1790. He laid out the town—some say in 1792—according to that plan, and thus became the Founder of Milton.

He became part, and later the sole, owner of the land from Ferry Lane to Broadway, which he had acquired from the estate of Colonel Francis. Instead of farming his 200-acre tract he chose to lay it out in town lots, and thus dispose of it piecemeal as a Realty venture. His Milton extended only from Ferry Lane to Broadway; and when James Black later plotted his 200-acre tract north of Broadway there were practically two Miltons, i. e., Lower and Upper, of which we have an intimation in the names of certain streets even yet, e. g., Lower and Upper Market!

Mr. Straub quickly discerned the feasibility of erecting and operating a grist mill on Limestone Run, the only available source of water power at hand. He calculated that this would promote

the development of the new community. He built such a mill on the space back of the present Tri-County Gas Station that is now part of the bridge. His first mill was a log structure equipped with machinery for grinding wheat and corn. There he ground the grain brought to him from a wide region all around. Later he established a saw-mill as a companion factor in the making of the town. Evidently he did not lack valuable foresight!!

The tradition is that these mills gave the town its name; for "Milltown" could easily be changed into the more euphonious "Milton" by simply dropping an "l" and a "w." The counter claim, however, has been made that before the grist mill was built there was a settlement in that locality known as "Milltown"; but that Mr. Straub started his town with the simple straight name, "Milton." He may have eliminated the needless letters himself. However that was, we would not restore the letters; but hope it shall always be just "Milton!"

After some years the log structure was replaced by a frame building of larger size and fuller equipment. After Straub's death Mr. George Eckert eventually became owner of his mill property. In 1816 he demolished the old frame mill which had so long served Straub and the settlement and in its place built the fine new Stone Mill which, in 1876, was said to have been in constant operation for sixty (60) years, and was an establishment most creditable to the new town. The picture of this stone mill now adorns certain documents—notably the blank checks of the Milton Trust & Safe Deposit Company—as a memento of early days and a suggestion of the traditional origin of our town's name! It is said to have stood until 1890.

In 1832 a Steam Flour Mill was erected on the southeast corner of Arch (then Upper Front) and Upper Market Streets. The Straub mill and its successor, the Eckert, had long enjoyed a monopoly in their line, inasmuch as Upper Milton had no access to water-power for milling purposes. But now steam, an independent power, had come into general use and was applied to this uptown Mill, which continued its large and useful service many years. The West Branch Novelty Works now occupy the site of this Steam Mill.

For many years the Limestone Run was a great bother and expense to the town. Whenever and however it made or acquired the



gorge through which it empties itself into the river, it menaced every bridge thrown across it and destroyed some of them completely, thus interfering seriously with communication between the lower and upper portions of the town. Old Limestone can become very mad and combative when in flood; but we hope it is now permanently curbed.

Could the Founder's forward vision have been as clear as the backward vision and wish of many today, he most probably would have planned some things differently. In that case we think he would have allowed more room between his first street and the river so as to give more room for buildings, or for an open Boulevard; also he might have planned his streets parallel with each other from south border to north border, with no dead-ends; and, could he have glimpsed the automobile age, he would have made the streets wider in the interest of safety and comfort. Narrow streets were the common mistake of old-time Pennsylvania community engineers. They seem to have thought wide streets were a waste of land, or feared there might not be enough outside to spread in. With so much beautiful country to the east of it, Milton could have been enlarged generously instead of being cramped as most of our old towns are.

The aforesaid Plan for Milton divided its streets into building lots. This was accordingly done, and the lots were gradually sold and occupied. At first the dwellings and other buildings were log structures. For many years, even within the memory of persons now living, pasture lots were not rare in the borough. A Front Street residence might have a back lot for the stable and other out-buildings, and back of that one for pasturing the horse and cow. This would include Bound Avenue eastward! Consequently Elm Avenue was an afterthought which cut through such private privilege.

After the sawmill was established the log houses began to be displaced by frame structures, the dense forest nearby supplying the lumber; and in time houses of stone and brick came as a sure sign of thrift and stability. It is interesting to note that the first stone house erected in Milton was built for James Black on his land on Front (then Water) Street, in 1796, just north of Broadway. Eventually it belonged to Ex-Governor James Pollock. It was damaged by fire in 1876 in the sum of \$3,000, and was repaired

and replenished by him. Persons who remember it say it was a fine residence. It was located on the site of the Elks' Club, and was destroyed by the 1880 fire. The second stone house is that on the southeast corner of Front and Mahoning Streets (1803); and the third one on the northeast corner of South Front and Apple Streets (1804). Evidently Mr. Peter Swartz, who built all three of them, believed in honest masonry and knew how to build walls that will last and always be true. The first brick house in Milton was a one-and-a-half story dwelling house built in 1832 on the north side of Lower Market Street for Miss Ellen Sanderson, who afterwards became Mrs. David Ireland.

In 1805, Milton is said to have had about 600 or 700 inhabitants; in 1828, 1,015; in 1830, 1,352; in 1840, 1,508; in 1850, 1,649; and in 1870, 1,999. They must have felt themselves in touch with the great world when, in 1799, a Post Office was established in Milton. In 1803 Bethuel Vincent became Postmaster, who kept the Office in his hotel on the southeast corner of Front and Broadway. This was its earliest known location, from which it has not wandered far. They did not ask, nor wait for, the Government to build them an Office in size and style befitting their growing town! Such petition would have availed little for prompt erection, if the Government had moved no faster then than in 1934. After considerable delay in selecting and securing the site, removing the buildings, completing the plans and assembling the materials for our new Post Office building, the actual construction of it was so dilatory that many interested citizens died without seeing the finished structure. But despite much criticism our Government has given us a Post Office which shall serve many generations with full sufficiency. If built long ago, it would long since have been outgrown. Besides, they hardly needed an imposing structure then, inasmuch as the mail was neither bulky nor heavy, being brought to the Office in leathern bags on horse-back by a 14-year-old boy, Robert Moore by name!

In 1809, the first "Stage Coach," carrying passengers and mail began its run between Northumberland and Williamsport, with the same Robert Moore as driver. The mere word "Stage Coach" carries a fascination or thrill of its own as reminiscent of long ago. Other primitive means and methods of travel and traffic, e. g., "River Boats" and "Arks" are strangers to us as means of trans-



porting agricultural and other products to down-river markets, when navigation permitted. Milton's rich district on both sides of the river made its location strategic, even though the river could float the "Boats" and "Arks" only in a limited period. In summer farmers hauled their products to eastern and southern markets in wagons, and in winter on sleds; and brought back supplies for store and home. Such teaming was quite an institution in itself. Oft-told tales of both my paternal and maternal kindred in Franklin and other Counties, relative to these wagon trains by farmers going together, thrilled my young mind. The mere comradery of it reduced its drudgery with wit, humor and general prankiness. They usually had a good time!

The unfolding story of Progress reveals a new note when, in October, 1830, the "West Branch Pennsylvania Canal" was completed from Northumberland to Muncy Dam, and in November when John Deeter ran the first canal boat—named "West Branch"—through to Milton with a load of goods from Baltimore!! Soon the "Canal Packet Boat" came and offered the luxury of Pullman travel—if one were not in a hurry, as perhaps few then were! All things considered, this canal must have been welcomed as a real boon. But Progress is shifty; and ways change quickly. The Railroad was on the way with its noise, speed and dirt. A Railroad friend supplies this interesting information:

"The first locomotive, a wood burner, reached Milton via Catawissa R. R., now a part of the Reading Company system, on a Sunday in 1854, thus establishing Railroad communication between Milton and Philadelphia. This line was continued through to Williamsport on the West side of the Susquehanna River in 1871. As a lad in dresses the late Ephraim Datesman recalled often and vividly running away from his father's house in what is now West Milton to Dougal, East of Milton, to see the woodburner arrive! Great piles of wood were constantly piled at Dougal to refuel the locomotive each trip.

In 1855, that part of the Pennsylvania R. R., known as Philadelphia and Erie, was opened between Milton and Williamsport, connecting at Milton with what was then known as Catawissa and Williamsport R. R. The Philadelphia and Erie R. R. was later extended to Northumberland and Sunbury, connecting at the latter point with the Northern Central."

What a premonition all this was of the passing of the old order and the coming of the new!! The latter seems to have begun to speed up; for Evarts and Stewart's History says "The first Telegraph connection with Milton was in 1850, with the Office in the store of William F. Nagle at the corner of Broadway and Upper

Front (now Arch) Streets, and Russell Wingate as the first operator." Some of Mr. Nagle's descendants are still with us.

One wonders how nearly Egyptian our town's darkness must have been in the nights which followed those old-time days, when we learn that the brick "Milton Gas House" on Filbert Street was not built till 1860-61; and gas lights were then introduced into houses, stores, churches, taverns, etc. Our antiquary tells us that the public streets began then to be "lit up on dark nights"—and adds rather laconically, "*and continue to be so*," as though the novelty seemed too good to last!! Like Diogenes of old our first denizens may have carried lanterns after dark!

Milton was incorporated into a Borough in 1817 by Act of the Legislature, and thus became legally qualified to hold its own in public affairs. When Andrew Straub, the Founder, "laid out" Milton, he had no Council either to dictate to or overrule him. He just went ahead with the job, however he may have bungled it, from Ferry Lane to Broadway. And when, probably 1795, James Black, another leading citizen, "laid out" his addition from Broadway to Locust, he bungled his job as badly as the pioneer had done. We would expect the first street in from the river to be named "Front," as it was below Broadway and it had not changed its course. Possibly Black thought Straub had usurped the glory of initiative and he should have some of it for himself; or he may have reasoned that intelligent people ought to know that a principal street, so near to and parallel with so much flowing water as the mighty Susquehanna had in it, should always be known as "Water Street." He so named it and shunted Straub's "Front" to the next street back where it cannot "Front" on anything; but which was long known also as "Church," or "Mill" Street according as a Church or a Mill was considered the prominent landmark!

This hotch-potch of names continued undisturbed until 1857 when the Incorporated Borough awoke to its sovereign rights and responsibilities and ordered the changing and regulating of the names of the streets. The streets themselves could not then be changed. "Water" Street was supposed to be abolished; and only "Front" thereafter to go on to the end! Should it ever reach Watsontown, the new generation must fix its name. The old popular names defied the official decree of 1857 and lingered long.

It required the great fire of 1880 to establish "Arch" as the real name for "Upper Front," and "Upper Front," or just "Front" for "Water." Henceforward "Canal," "Church," "Mill" ceased from public print and usage; and the official designations were accepted as permanent!

The first bridge across the Susquehanna at Milton was built in 1830-33 by Abraham and Isaac Straub, Andrew's brothers. It was finished in September at a cost of \$22,000; and was swept away in 1865 by the highest flood ever known to that date. A new bridge, higher above the water, was built in 1868, costing \$60,000. The great flood of 1889, June 1, carried it downstream; and the two Counties, Northumberland and Union, replaced it with the present Free bridge.

Enough has been said as a background for the story of our Church, which is our objective. Old Milton, herein sketched, gave all our churches their birth and much of their development as the years passed. Many things have come and gone; but the churches and schools are still here as the guardians and promoters of our welfare. The story of our industrial institutions would be interesting; for there have been many since the original grist mill was built and operated. But there is neither time nor space for the telling of it. Our citizens know it, and anyhow it does not belong here.

None remains now who remembers the coming of the "West Branch Pennsylvania Canal" in 1830, as the harbinger of commercial thrift; but many will remember its going out of business in 1900 and its utter abandonment and disappearance a few years later!! The floods of several years had so damaged some sections of its banks that restoration was not attempted and it became a memory! The old boatmen, in ever-diminishing numbers, hold their annual rendezvous to rehearse the stories of their clan in the good old days; but they have no successors. The blast of the horn and the tinkling of the bells on the plodding mules announcing the arriving boat are no more heard; for the canal, boats, mules, bells, and crew are gone!! Likewise the large pools—said to have covered 16 acres—which stored the great logs that supplied lumber for the wooden freight cars made by the Milton Car Factory, established by Murray, Dougal & Co., in 1864, are gone. The great "American Car and Foundry Company," having absorbed the old



Company, filled up the pools to get solid ground for their enlarged business, as also the Pennsylvania Railroad filled up the abandoned Canal to get more trackage through town.

With them and the Canal has gone also much of the "Malaria" which made many citizens miserable during its prevalence. Its going was promoted also by the disappearance of the unsightly and unsanitary surface drainage, which found quicker and surer exit through the new deep-laid sewer system. River, canal, pools, and gutters helped the commerce in those memorable specific for "Malaria ("Chills & Fever"), viz., "Calomel & Quinine," or "Quinine & Calomel"—either way round as you prefer!! A real memory of Auld Lang Syne! With some show of veracity Milton can now advertize considerable deliverance from this menace to health and happiness. Said claim is promoted by the introduction of Mountain Water into the town years ago. Persons of keen memory will recall that fervid time!

Nor would we forget the coming and going of the Trolley Car, which linked the three river towns for a brief period and gave such entrancingly cool interurban rides up and down the river on hot summer evenings. It has passed out. Motor cars knocked it dead, and have also drawn much of the life-blood of the Railroads. We simply wonder what could depress, repress, or suppress *them*. No prophet ventures to foretell their doom. All classes of citizens somehow find money, alike in prosperous and in almost dead times, to resort to these speeding wheels to chase business and pleasure.

Also may we not commiserate the benighted folk of far-back years who had no "Movies" to refresh their jaded lives and incidentally consume their coin. Entertainment in their day was largely centered in the Church and affiliated interests. Possibly we might not now have our prosperous churches, if the "Movies" had come first, or it may be wondered how the churches can even now escape the crippling of their great work, at home and abroad, if the alluring picture-shows have first pull on the purses of Church people! Some folks growl and complain about so much money being spent on and by the churches; but one hears little or no whine about the cost of the Movies! It may be full time for the churches, without regard to denominational lines, to wake up and press a demand for a much-needed clean-up of Movie morals. Neither Old nor New times can long stand the vicious effect of questionable

pictures upon public morals!! Recent agitation seems to have produced an appreciable good effect!! Our Christian citizens rejoice that the recent attempt to foist "Sunday Movies" upon our town was overwhelmingly defeated in the election, Nov. 5, 1935. May this ruling be permanent!

#### THE KIRKPATRICK ACADEMY

This hasty sketch of old Milton would be justly deemed faulty, if it did not include at least brief mention of this famous school. This generation may know it only as a vague tradition, if at all; but it was the outstanding institution of the West Branch Valley at that day. It was established by Rev. George Junkin, D.D., in 1822, who persuaded Rev. Dr. David Kirkpatrick—then in charge of a small school in Oxford, Pa.—to come to Milton. The school started in May, 1822, in a room previously used as a Printing Office, in a building occupying the site of Mr. Dale E. Ranck's present residence, Front and Walnut. Later "a new, low, square, hip-roofed house was built upon the rise of the hill on the north side of Broadway." This was followed by a larger building on what is still known as "Academy Hill" at the eastern end of Upper Market Street.

Dr. Kirkpatrick was a man of strong personality and ripe scholarship, and a wonderful teacher. It has been said "His career was more than a success; it was a triumph." In his eleven (11) years here he had 400 students, very many of whom attained distinguished positions in life. Among these Governor James Pollock, our distinguished townsman, held high rank. Very few of his students remained in mediocrity. In 1834 he received a call from Western Pennsylvania which seemed to offer him an advantageous opportunity. It sufficed to entice him to leave Milton. With him went also the glory of the Milton Academy! Thereafter the school lived an ordinary existence until its discontinuance in, or about, 1854. None could take its place.

The value of such a school to a community is inestimable. It is indicated, however, in the titles given it by its admirers and beneficiaries, e. g., "*The School of Schools*," or, still more affectionately, simply "*Kirk's School*." On July 14, 1874, a reunion of surviving scholars of Dr. Kirkpatrick was held at Milton. Fifty-seven of the

then living one hundred and fifty (57 of 150) were present, which forcibly bespeaks the worth of the school as made by the man who was its head!

\* \* \* \* \*

Milton has been chastened three times. The 1909 "Milton Evening Standard Souvenir" says: "The great fire on May 14, 1880, is an epoch in Milton history. On that day a terrible conflagration visited the town, burning over one hundred and twenty-five acres in the business part of the town. Six hundred and sixty-five (665) buildings were destroyed causing a loss of two and one-half million dollars. Before ten years had elapsed Milton had entirely recovered from this serious catastrophe."

In 1889 and again in 1894 water threatened to submerge the place. Both floods entailed much distress and loss upon the citizens, the first being the worst. Fire and water are supposed to be cleansing agents. Accordingly Milton should have experienced enough chastening to purify her, and encourage good repute for years to come! Some who passed through both may think it debatable as to which was worst; but all will agree in wishing neither tribulation may befall us again!

The Presbyterian official records supply the interesting information that the '89 flood put 30 inches of its polluted water in the church auditorium, leaving a deposit of three inches of real *mud*, which illustrates the general happening elsewhere. Too bad that the church walls and floor had not been built at least that much higher above ground!

The Protestant Episcopal Church on Upper Market Street was the only Milton church which was not destroyed by the 1880 fire!



## CHAPTER II

## THE PRELIMINARY RELIGIOUS PERIOD

WHAT has been said of the early days of Milton will show the environment in which the FIRST PRESBYTERIAN CHURCH started and grew up. It was the day of "small things," which "should never be despised." The organization of Northumberland County in 1772 was an important development. By 1790 enough people had settled here to warrant the laying out of the town of Milton, as above recited; and in 1805 its population numbered 600 or 700. Gradually it increased notably.

The many groups of religious people retained their denominational preferences, e. g., Methodist Episcopal, Protestant Episcopal, Lutheran, Presbyterian, German Reformed, and Baptist. Their formal organizations into special churches was not immediately accomplished, as none of the groups was strong enough to justify such undertaking.

An interesting tradition of the earliest period of the Milton settlement tells how the people were summoned when a preacher happened along and was about to hold a meeting. A strong-lunged man on the river bank would "blow his horn" (likely a shell) as a signal for the folks to gather. The call would be heard across the river and all around; and the Gospel-hungry would come afoot or by boat! Preachers were scarce, and no chance might be missed. Far-sounding church bells were not yet in use!!

The first Christian Church building, between Northumberland and Muncy Hills, was the small log "Warrior Run" Presbyterian church erected in 1775 near the lower end of Watsontown on the site now known as "Memorial Park." Located on Warrior Run creek, near its entrance into the river, the church naturally got the name of that stream. This was at least three years before Fort Freeland, four miles further up the creek, was destroyed by the British and Indians on July 28, 1778; and the settlement was temporarily broken up.

In 1789, the congregation abandoned that first site and moved northeast about three miles where they built a larger log church to meet the needs of the increasing population. This in turn was replaced later, 1835, by the brick structure which still stands as an historic memorial of days long gone. The Second Church building, in these parts, was a small log Episcopal Church on "Marr's Lane"—Fourth Street—erected in 1794 in the northern end of Milton, on the site of the present "Lincoln School" building, as attested by evidences of an adjoining graveyard for many years visible. The Presbyterians and others were generously granted the frequent use of this building for worship until they had one of their own.

We moderns get some idea of the rare comfort found by worshippers in that old Episcopal log church when we read that, in its earliest period at least, its way of heating was by "a large square hole in the floor where a fire of logs was made early in the day and burned to cinders. There was no chimney, but a small hole in the roof allowed an exit for the smoke. Some of the congregation provided themselves with charcoal footwarmers." This statement seems authentic; but no hint is given of the attendance when the thermometer was low! We could more surely count the number present today under such conditions!

The influx of settlers along the Chillisquaque Creek, south of Warrior Run, led to the forming of the Presbyterian Church by that name, about four or five miles east of Milton about 1775, or soon afterwards. The original church was a log structure of fair size, the site now marked by a large rock with bronze plate. It was used for some years; and was succeeded by a capacious brick church a few feet away, and eventually by the present stone church in Pottsgrove. A permanent concrete pagoda now marks the spot where the church stood in the old cemetery; and a most laudable effort was made, under the inspiration of Rev. William G. Finney, during his long pastorate, to preserve the historic graveyard as a precious "God's Acre" wherein sleep many of His worthy servants.

Our first churches were distinctly rural, because most of the people lived in the country and towns were few. Conditions have greatly changed. Then the country church was strong and active, whereas now many are weak and decadent; the towns were then struggling into life, as well as their churches, whereas they are now

more prosperous than the other. The two churches just mentioned, along with "Buffalo" church, across the river, had a very clear and real touch with the early stage of the Milton Presbyterian church; and our own History cannot be fully known or understood independently thereof.

The Presbyterians in the Milton settlement, including a large section of White Deer Valley, across the river, required evangelistic aid from outside sources, for this was really a missionary outpost. Many of the people were members of the Warrior Run and Chillisquaque churches, which at that time were rather far away for frequent, much less regular, attendance. Easy transportation was not as available then as now. Mention is made of "traveling preachers," who passed through this "wild and woody" region as far north as Lock Haven, and tried to shepherd the small flocks as opportunity offered. As no record of names has come down to us we do not know who these occasional evangelists were. So far as Milton is concerned we know that a very great debt of gratitude is due the memory of

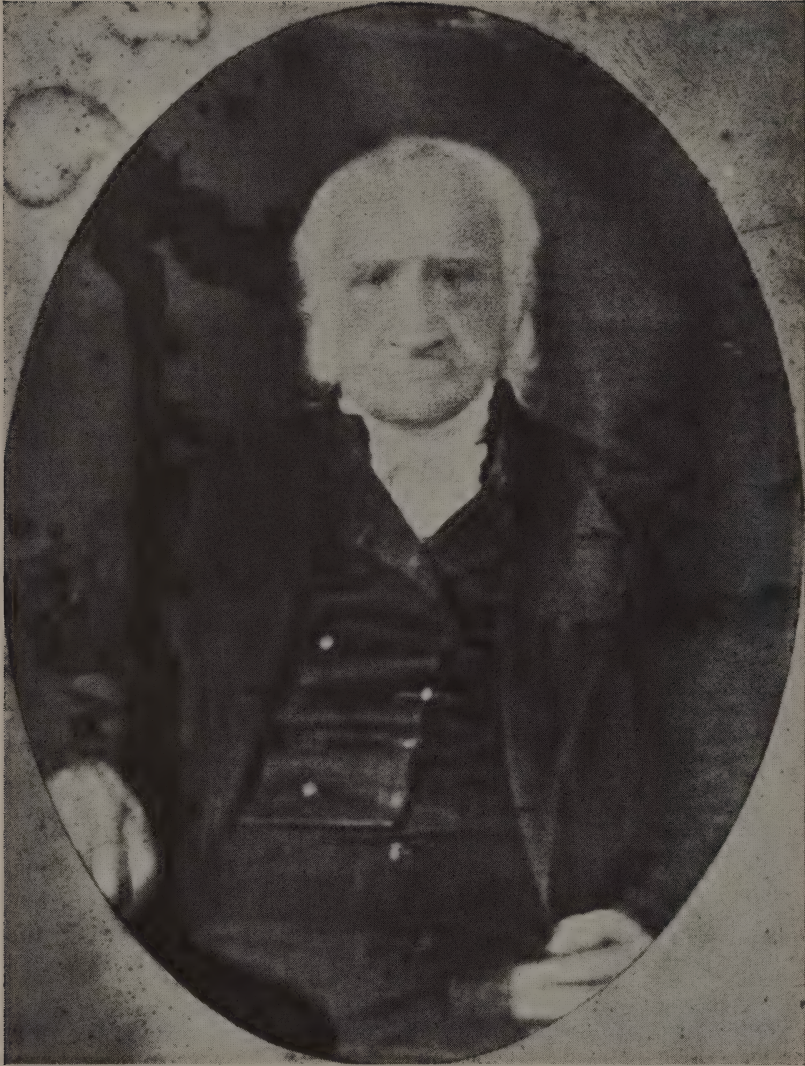
REV. JOHN BRYSON

who is said to have been a member of the first class that graduated from Dickinson College.

As a licentiate of Carlisle Presbytery, he came to this region and supplied the Warrior Run and Chillisquaque churches in November, 1789. After six months' trial—the customary candidating period then—he was called by these churches, June 23, 1790. He was ordained at Carlisle, Pa., December 22, 1790, and in June, 1791, was installed Pastor of both Warrior Run and Chillisquaque churches. His parish covered a wide range of country; and the necessary traveling and preaching would try his endurance. He seems to have been more than equal to all such legitimate demands. For, without neglecting his two pulpits, he gave considerable time to Milton which, with Pauline vision, he must have recognized as a strategic point at which to plant a Church which would some day be strong. His estimate of this "outpost" was a wise one. His surplus energy and evangelistic effort were well spent.

He is said to have preached to the Milton people from about 1800 to 1810. As yet there was neither Church organization nor building. In 1796 the first School House was erected on Lower





REV. JOHN BRYSON

PASTOR OF WARRIOR RUN AND CHILLISQUAQUE, 1789-1839

EVANGELIZED MILTON PRESBYTERIANS, 1800-1810

PREPARED WAY FOR ORGANIZING CHURCH, DECEMBER 3, 1811

Market Street on the site of the present "Grant School" building. It was a log structure like most of the buildings of that date. Church and School have always been closely identified in the moulding of our American communities. It was only the natural thing, therefore, that much of the preaching, by and for the various groups, was done in that schoolhouse, when no church was available. In 1803 the Second Schoolhouse was built on Broadway opposite the site of the Catholic Church. It was also used for preaching. These two School buildings and the aforesaid Episcopal Church sheltered the preaching which nurtured the religious groups of the town and thus prepared them for organization. It appears that in 1807 the Methodist, Reformed and Lutheran people built plain log buildings for their use on Lower Market and Mahoning Streets. It is noteworthy that none of these people postponed their worship of God until they could have fine edifices in which to worship! They just went ahead with the preaching—building or no building—whenever preachers could be had.

Whatever may have been the experience of other groups, the Presbyterians were most fortunate in having quite regular ministrations, for a long time, by Rev. John Bryson. Mr. William P. Sanderson is quoted as authority for the statement that once in every two weeks Mr. Bryson, down to 1810, preached in Milton; also that he preached two sermons to his Chillisquaque congregation on their regular day, and then came to Milton and preached to the Presbyterians at a later hour in the afternoon!

A pardonable digression just here may enable us to appreciate a Sabbath's work of a minister and his people long ago, by quoting from a narrative read by Rev. G. A. Marr at a Reunion of the Warrior Run Church on August 20, 1885. It describes well a Sabbath's twofold service, which the present writer knows was substantially duplicated in many an old country church elsewhere. Usually there was a large attendance. The narrative says:

"Many, in fact probably half the audience came on foot. One of those present at that time says he cannot recall more than four or five carriages as late as 1832. In large wagons, horseback, and afoot they come—sometimes two on a horse—and those on foot carrying their shoes in hand, with towels and ribbons in their pockets, until they reached sundry trees where they would sit down and, wiping their feet, put on the shoes, and with the ribbon neatly crossed at the ankles, walk into the church triumphant at having observed economy and yet not at the sacrifice of ornament.

The two sermons that were preached on alternate Sabbaths came in close succession. The intermission lasted about an hour. And now let us by a backward leap transfer ourselves to that old log church at the close of the morning service. It stands but a hop-skip-and-jump in space, but three-quarters of a century in time. The minister, Mr. Bryson, as we are now wont to call him, descends from the lofty pulpit where he has been discoursing some forty minutes. He exhibits an elasticity of step which shows that they who have been listening to him must not yet speak to him as 'Father' Bryson. He approaches certain pews that have not had their usual number of occupants and inquires for the absentees. If this is the second time there has been a neglect of the Sanctuary, a little emphasis to his urging that implies both he and the Session back of him are interested.

He then leaves the church, after some cordial greetings and goes to his little log house, which stands near our coal-house. Here he partakes of his lunch and prepares for the afternoon. The congregation now files out at the several doors. They generally go toward the springs in the adjoining fields to relieve their thirst. As the assembly breaks up and winds towards the stile of the fence, 'birds of a feather flock together.' The young enjoy the short promenade (as well they might after a fortnight's separation) and they indulge in a little cheerful jesting and gallantry as they help each other over the fence and wait with demure politeness upon their elders to partake of the refreshing draught. At first the sexes kept apart even during the intermission. But this strictness wore away with the more liberal views of later days. The men might mingle a little political gossip and some of the social events with their remarks on the sermon. This may be pardoned when we remember how few were the meetings of friends with friends; how few letters written and how seldom a local newspaper was seen. The ladies exchanged portions of their lunches along with the news, and even a sly glance is stolen as some new dress of new style and approved shade is seen moving among the trees. Well, what would these mothers and sisters do, if they did not seize such opportunities? Fashion plates unknown, descriptive Catalogues never seen, and a trip to the city once in a life, if ever!"

The service the next Sunday at Chillisquaque would be somewhat similar, the details being determined by the local convenience and usage. To say the least, Pastor Bryson wasted no time, if he gave an additional sermon to his Milton outpost, on the alternate Lord's Day. The following document shows he was not lured to the extra service by big pay. Under date of April 17, 1806, a paper was circulated among the Presbyterians, as follows:

"Whereas, from the great number of inhabitants in the town of Milton and its vicinity, and daily increasing, the number of these aged and infirm and more especially the youth that are unable to attend divine services at any considerable distance. Therefore, from assurances of the Rev. John Bryson, together with the love of religion, we wish to make an earnest prayer for a part of his labor every other Sabbath for one year from the date hereof, at



the town of Milton aforesaid, which cannot be expected without reasonable compensation, we the subscribers for the purpose aforesaid do hereby promise to pay the several sums annexed to our names respectively, this 17th day of April, 1806."

The list contained 29 names or signatures. The subscriptions range from \$1.00 to \$4.00 and totaled \$62.50. This was paid to Mr. Bryson for the ensuing year beginning April 17, 1806. With slight change of names the sum of \$62.00 was pledged on April 17, 1807, for the ensuing year. Presumably it was continued thereafter; but we have no record of it. We can hardly think the donors exposed themselves to the danger of bankruptcy, nor that the minister felt himself on the crest of the wave of prosperity. The motive of both was commendable; for the people would not sponge on the minister's generosity, and he as the Lord's servant did not measure his work in dollars. But, looking back from the high-salary standard of later days, are we not surprised that so little was ever paid a Milton Presbyterian preacher? Was it not the day of small things, showing our church was not "born with a golden spoon in her mouth?"

It was probably during the period of 1808-1810 that the organization of the Presbyterians in Milton was agitated. This naturally made Mr. Bryson feel that his services at this outpost were no longer needed. The year 1810 is generally considered the year of his withdrawal. He had done a very successful work in nurturing this band of Presbyterians. He continued for years as Pastor of the two aforementioned churches, and completed fifty years' service as Pastor there, 1789-1839. He lived to the advanced age of almost ninety-eight (98) years and died August 3, 1855. To him and his churches we are indebted for faithful and fruitful services rendered. We trace the hand of Providence in that Preliminary Period and are grateful!

It is greatly regretted that we do not have a definite list of the first, or "Charter," members of our church. Thinking it the nearest possible substitute I shall give the names of the two subscriptions just mentioned. It is most likely that many or most, if not all, of them were among those who were organized into a church on December 3, 1811. The 1806 list contained the names of Armstrong, Brady, Calhoun, Camden, Chestnut, Derickson, Gallagher, Gillaspie, Gray, Hepburn, Hetherington, Housel, Humes, Hutchi-

son, Irwin, Jordan, Kirk, McCord, McGowan, Miller, Osmond, Pollock, Grim, Sanderson, Scrimger, Smith, Taggart, Teas, and Vincent. The 1807 list had the additional names, Arthur, Davison, Finney, Sarrels (afterwards spelled Surls), Seydell, Moodie, and Wallis." Rev. Mr. Bryson—we are told—"received payment of his said monies from Moses Teas, John Chestnut and John L. Finney who acted as Treasurers of the congregation." Mr. Wolfinger adds the information, "I obtained the above subscription papers many years ago from the hands of Caty Chestnut and Mrs. Ann Hammond, daughters of the above named John Chestnut." This makes it look authentic.

## CHAPTER III

## CHURCH ORGANIZATION

OUR Church is now at the threshold of a new era ; but not yet quite in it. In 1810 Rev. John Bryson's ministrations ended, before the church was organized. Rev. Thomas Hood was secured to render similar service. Mr. Hood was pastor of the Buffalo and Washington Churches in Union County, giving one-half time to each. On October 2, 1805, he was installed there. In the Spring of 1808 he, with Presbytery's consent, gave one-fourth of his time at Washington to Mifflinburg, the western part of the Buffalo charge. Thus Buffalo had three-fourths of his time and Washington one-fourth. This continued till 1812 when the Mifflinburg one-fourth was given by Presbytery to Milton. In April, 1819, Presbytery gave the remaining one-fourth of Washington to Milton. Thereafter his time was divided between the Buffalo and Milton Churches, he having been released entirely from the Washington church.

Perhaps few persons know how closely the Milton church was associated long ago with the historic Buffalo church, which under stress of circumstances was disbanded in 1919 and whose attractive edifice stands as a silent witness to the fidelity of the men and women who worshiped there. It almost startles us to think that our newly organized church from 1811 to 1819 had to struggle along on only *one-fourth* of their pastor's time, or on the average with preaching once a month, unless extra supplies happened along ; and that from 1819 to 1835, when Mr. Hood retired, we had at best only *one-half* of his time !! Nevertheless the young church survived and grew in stature and strength, thus attesting real spiritual faith and fortitude.

It is pathetic to see how the early pastors had to be quartered and halved, so to say, among the churches to keep them going ! There were not enough ministers to go around. Mr. Hood had to ride eight miles and cross a river, between his churches. As his travel most probably was by horseback the writer trusts he had a willing



and gaited horse, instead of the balky kind he had himself in his rural charge. Good roads and comfortable carriages were scarcely in vogue; but the ministers in charge of such appointments took them as a matter of course.

While Mr. Hood was serving as Stated Supply (1810-1812) the effort to secure organization persisted; and prevailed on December 3, 1811. Thereby hangs an interesting tale, which few know. Rev. James C. Watson, D.D., in his 1868 historical address, says that this region, at that time, was within the jurisdiction of the Presbytery of Huntingdon. His quotation from their records says:

"Petitions were handed to the Presbytery signed by a number of the inhabitants of Milton on the Susquehanna River and of White Deer Township requesting permission to apply for one-fourth of Mr. Hood's labors in the town of Milton. Whereupon it was agreed that Mr. Hood preach to them, according to their request, provided it meet with the approval of the Rev. Mr. Bryson, within the bounds of whose charges some of the petitioners reside."

"At a meeting of the Presbytery of Huntingdon, April 11, 1811, a call from the inhabitants of Milton and its vicinity directed to Mr. Hood was received and read; but for want of some formality in the call, and because the town of Milton is within the bounds of Mr. Bryson's congregation it was agreed that it could not be put in the hands of Mr. Hood at present. It was ordered that Mr. Bryson and the congregations of Chillisquaque and Warrior Run shall appear at the next meeting of Presbytery to show cause, if they have any, why Milton may not be erected into a separate congregation."

Before the Presbytery of Huntingdon met again the Synod of Philadelphia, in its meeting in Philadelphia, erected the Presbytery of Northumberland from a section of Huntingdon, on May 16, 1811. It named the following five ministers, viz., Revs. Asa Dunham, John Bryson, Isaac Grier, John Boyd Patterson and Thomas Hood; and the following four Elders, from their charges, viz., James Hepburn, James Sheddan, William Montgomery, and Thomas Howard. Three of the churches assigned to the new presbytery were vacant, viz., Lycoming, Pine Creek and Great Island; and Isaac Grier, being in charge of the Academy in Northumberland, had no Elder. The Presbytery of Northumberland, thus constituted, was instructed to meet in Northumberland on the first Tuesday of October, 1811, (Oct. 1). This was done; and Rev. Asa Dunham was elected the first Moderator and Rev. John Boyd Patterson the first Stated Clerk. It was the "day of small things"; nevertheless of real Presbytery!

The record says: "Whereas, application had been made to the Presbytery of Huntingdon by a committee from Milton and a part of White Deer Township requesting to be constituted into a separate congregation, which request had not been decided previously to the late division of the Presbytery of Huntingdon, *Mr. Bethuel Vincent and James P. Sanderson* appeared and renewed the request to have said people formed into a congregation, it was agreed to meet at the Presbyterian Church in Milton on the First Tuesday of December next at 11 o'clock, A. M.

There being no Presbyterian Church in Milton at that time, some doubt arises as to where that important meeting was held—whether in one of the schoolhouses, or in the Episcopal Church, in all of which Mr. Bryson had preached as occasion permitted. No matter; suffice it to say that the new Presbytery of Northumberland met in Milton on *December 3, 1811*, and organized

#### THE FIRST PRESBYTERIAN CHURCH OF MILTON

As part of this important transaction Messrs. *James P. Sanderson, Lazarus Finney* and *Arthur McGowan* were at that time ordained and installed Ruling Elders under the Constitution of the Presbyterian Church, U. S. A. At this meeting a strange thing occurred. Two men—*James Moody* and *Joseph Kerr*—appeared as representatives of a minority of the people and repeated the objections which they had urged before Huntingdon Presbytery, against the organization of the Milton church. Their objections are not now known, which indicates they had little weight. The Presbytery, after hearing both sides, overruled the objections and proceeded forthwith to organize the Church. Nothing more was heard of the objections, although one of the objectors threatened to appeal to Synod against Presbytery's action! From December 3, 1811, to the following April Rev. Thomas Hood preached in the Episcopal Church to the Presbyterian congregation as their Stated Supply. The full story of his pastorate will appear later in Chapter V on the Church's Pastors.

#### THE RULING ELDERS OF THE PRESBYTERIAN CHURCH, MILTON, PA.

Under the Presbyterian Policy the Ruling Elder is essential to the organization of a Church. Accordingly the Presbytery of Northumberland began this church by ordaining and installing three men chosen by the congregation

to this office. The succession has been maintained from December 3, 1811, to the present time.

<i>No.</i>	<i>Name</i>	<i>Installation</i>
1.	James P. Sanderson .....	December 3, 1811
2.	Lazarus Finney .....	December 3, 1811
3.	Arthur McGowan .....	December 3, 1811
4.	Robert Gray .....	August 14, 1819
5.	William Nesbit .....	August 14, 1819
6.	Joseph Marr .....	October 17, 1828
7.	William L. Housel .....	October 17, 1819
8.	Thomas Candor .....	October 17, 1819
9.	John Vandyke .....	October 17, 1819
10.	Thomas Pollock .....	January 26, 1839
11.	Joseph Bound .....	January 26, 1839
12.	John Sample .....	November 23, 1839
13.	John Murray .....	November 16, 1849
14.	Robert Candor .....	November 16, 1849
15.	Robert Hays .....	November 16, 1849
16.	John Finney .....	April 29, 1859
17.	William C. Lawson .....	April 29, 1859
18.	David Krauser .....	April 29, 1859
19.	William Stadden .....	April 29, 1859
20.	Samuel McMahan .....	January 14, 1871
21.	Samuel Oaks .....	January 14, 1871
22.	Spencer L. Finney .....	January 14, 1871
23.	Isaac D. Kase .....	March 29, 1885
24.	Robert M. Longmore .....	March 29, 1885
25.	Samuel J. Shimer .....	March 1, 1891
26.	John M. Caldwell .....	March 1, 1891
27.	Harry M. Frick .....	March 1, 1891
28.	Daniel M. Krauser .....	October 17, 1897
29.	A. Elwood Balliet .....	October 17, 1897
30.	John M. Correy .....	October 17, 1897
31.	Charles N. Marsh .....	May 11, 1902
32.	Elmer S. Shimer .....	April 15, 1914
33.	William C. Lawson, Jr. ....	April 15, 1914
34.	Harry H. Schreyer .....	April 15, 1914
35.	Harry R. Moore .....	April 15, 1914
36.	William H. Beck .....	January 27, 1918
37.	Samuel M. Lucas .....	January 21, 1920
38.	George S. Shimer .....	January 21, 1920
39.	John Y. Schreyer .....	January 21, 1920
40.	Calvin E. Raup .....	January 21, 1920
41.	William H. Krauser .....	January 21, 1920
42.	Harold C. Kieffer .....	January 21, 1920
43.	J. Raymond Hemminger .....	April 11, 1921
44.	J. Edward Hastings .....	April 11, 1921



<i>No.</i>	<i>Name</i>	<i>Installation</i>
45.	Harold Nesbit .....	April 21, 1921
46.	Charles N. Slaterbeck .....	April 21, 1921
47.	Frank R. Slifer .....	April 10, 1929
48.	Clyde S. Murray .....	April 10, 1929
49.	Charles McMahan .....	April 9, 1930
50.	Bruce Kyle .....	April 13, 1932
51.	Berkeley V. Hastings .....	April 13, 1932
52.	E. E. A. Moore .....	April 13, 1932
53.	Harold L. Shimer .....	April 13, 1932
54.	Jay Dyer .....	April 13, 1932
55.	N. N. Bingaman .....	April 10, 1933
56.	N. L. Mabrey .....	April 10, 1933
57.	Philip A. Raup .....	April 11, 1934
58.	Caldwell Matthias .....	May 12, 1935

From December 3, 1811, to April 15, 1914—or from No. 1 to No. 32—the above Elders were elected and installed on the Life-term, or permanent plan of service. Only resignation, death, or discipline for cause could vacate the position.

On April 15, 1914, the congregation formally adopted the Rotary System which had become a part of the Constitution of the Presbyterian Church in the U. S. A. Under this elders are now elected and, after ordination, are installed for a term of three (3) years. Upon expiration of said term of service each elder is automatically retired unless re-elected and reinstalled. Ordination only is for life, and therefore is not affected by this term-limit. If the electorate and the elder mutually so desire an Elder may serve throughout life under the Rotary System, but it must be in terms of three (3) years. We now have fifteen (15) elders, which necessitates an election of five (5) each year.

This list of Milton Elders appropriately belongs to the Chapter on Organization.

A complete list of Trustees cannot be given, because the books were destroyed in the 1880 town fire. The petition to the Court of Northumberland County in 1845, for the incorporation of this church, was signed by eight (8) representatives of the congregation: The pastor, the Rev. James Williamson: and five (5) Trustees. Just when those Trustees were appointed, or how long they served, we do not know. They are the only ones we know of "before the fire." They were: W. C. Lawson, W. B. Sullivan, George Correy, Samuel Blain, Samuel P. Brown.

On October 12, 1880, the Minutes mention the hold-over incumbents; and on November 24, 1881, say "On motion the old Board were re-elected," viz: H. J. Heinen, William B. Chamberlin, Ellis Krauser, R. M. Longmore, J. M. Caldwell, William Hull—April 4, 1887, vice Heinen, Deceased.

January 12, 1898, the Board was increased to six (6) members—rotary plan—three-year term, with possible re-election: E. S. Shimer, Dr. Sidney Davis, H. W. Chamberlin, William C. Miller, William C. Lawson, Jr., H. Judson Raup, George D. Hedenberg, January 29, 1908, vice Lawson! John Y. Schreyer, January 29, 1908, vice Shimer; George C. Chapin, March 5, 1913, vice Dr. Davis, deceased; W. W. Wilson, January 15, 1919; William B. Godcharles, January 15, 1919; Edward Burrowes, January 15, 1919, vice Raup; R. Marshall Wilson, April 19, 1922; Raymond W. Krise, April 19, 1922; Edward Chapin, April 13, 1927; W. W. Wilson, December 13, 1934, vice H. W. Chamberlin, deceased.

(NOTE—On March 15, 1922, at a special meeting of the congregation a resolution or rule was adopted which prescribed that any Trustee, who has filled out his three-year term, shall not be eligible for re-election for one year after the expiration of his term. At a regular meeting on March 21, 1923, this resolution was repealed, thus permitting re-election immediately upon expiration of his term).

At this point in our review of "Church Organization" it is apropos to mention briefly the beginnings of the other Milton churches besides our own, for they have all contributed to the moral and spiritual welfare of the community. Concerning some of our earliest churches it had been truly said, "It is a matter greatly to be regretted that there are no accessible dates by which the correct time of organization can be given, nor the names and dates of service of the different ministers." It is well known, however, that more or less informally and irregularly religious meetings were held by the several groups at a very early date.

**METHODIST EPISCOPAL.** The Rev. S. W. Strain, the present pastor, 1934, says their Milton Church was organized in 1791; and that in 1807 a log church was erected on Lower Market Street with Nicklas Willis and Joel Smith in charge as preachers. In 1837 a one-story brick church, with basement, was erected on Canal (now Filbert) Street. In 1859 the Borough wished to open up Centre Street Eastward to develop the town; but found this brick M. E. Church directly across their route. What! Methodists planting themselves in the path of Progress and blocking it? No, indeed. Having innocently built their church when cross streets were not needed, they were blameless of such a charge. They sold their property to the Borough, which removed the building and continued Centre Street. They then built a two-story brick church on a more desirable site near the southeast corner of Arch and Walnut Streets, which was burned in the fire of 1880. That year they began the erection of their present edifice on South Front Street below Centre. It was first occupied in 1881; and is now valued at \$125,000.

In 1935 the auditorium was remodeled, modernized, and greatly improved.

**PROTESTANT EPISCOPAL.** Doubtless this Church was organized before the erection of their log church in 1794 on "Marr's Lane"

(now Fourth Street). This was the oldest church building in Milton. Mr. Joseph Marr, Sr., is said to have devoted a lot for church and burial purposes, August 18, 1794, to the Trustees of the Church. Rev. Caleb Hopkins first preached to the congregation; but Rev. Mr. Depuey was the first Rector in charge. After long struggle with hindrances Bishop Potter laid the Cornerstone of the present brick building on Upper Market Street, July 17, 1849. It was the only Milton Church which escaped the 1880 fire!

**LUTHERAN.** Lutheran services were held as early as 1796 in the School House on Lower Market Street, as well as later in the one on Broadway, as were those of other religious groups. The present pastor, Rev. Dr. J. M. Reimensnyder, thinks their church was organized in 1811 with Rev. Philip Repass as non-resident pastor. The first resident pastor was Rev. Frederick Waage. In 1817-1819 the Lutheran congregation joined with the Reformed and Presbyterians in the erection and use of the "Harmony Church." In 1851 the Lutheran congregation, having sold their interest in "Harmony" to the Reformed people, built a two-story brick church on Mahoning Street during the pastorate of Rev. J. J. Reimensnyder, the father of the present pastor. At this time the name "Trinity" was adopted.

This church was burned in 1880, and another two-story brick edifice was erected thereafter on the southeast corner of Mahoning Street and Garfield Avenue. In 1927-28 this was removed and on the same site the present large and modern House of Worship was erected. It will be a lasting monument to the fidelity, devotion, and energy of the present Pastor under whose leadership and care it was built by his faithful congregation.

Dr. Reimensnyder is nearing the close of the 89th year of his age (Jan. 5th, 1936), and recently began the 49th year of his pastorate of Trinity Church. A fine attest of personal worth and efficiency!

**REFORMED.** St. John's Church was organized April 25, 1819, with Rev. Justus Henry Freas the first Pastor and Christian Markle chosen the first Elder and Joseph Rhoads the first Deacon. At first they worshiped like the others in the log school house on Lower Market Street, and later in a small log building on Mahoning Street. They participated with the Lutherans and Presbyterians in the "Harmony" church and finally they were the sole owners of it. They used it until 1867, when they tore it down and used the material in the erection of a commodious church on Arch Street (then called Upper Front Street). This building was destroyed by the 1880 fire; and the present large Church was soon afterwards built on the same site.

By the organic union of the Reformed and Evangelical denominations in 1933 the exact name of this Church became "The St. John's Evangelical and Reformed Church of Milton."



**ASSOCIATE REFORMED CHURCH (Presbyterian).** Rev. Dr. J. C. Watson says this church was organized in 1818 with Rev. Dr. George Junkin as Pastor. He became pastor Oct. 17, 1819, and continued till August 8, 1830. His eleven years here bore continuous witness to his able and efficient service as a Christian minister. Leaving here, he founded Lafayette College. The Associate Reformed Church was for many years in a locust grove near the Pennsylvania R. R. Station. The congregation sold it to the railroad and built a new brick church on Walnut Street, which the great fire of 1880 consumed. The congregation as well as the building then passed out. The Presbyterian Church occupies the site of the former Associate Reformed Church which bore the name of "Shiloh."

**FIRST BAPTIST.** Its organization was effected in 1826, with Rev. Eugenio Kinkaid as the first Pastor. The Everts & Stewart History says that when Rev. Mr. Kinkaid, a very earnest Evangelist, came here he found only one Baptist in the settlement. With her as a nucleus he began his vigorous preaching and soon had a little band, which on August 25th was recognized as the regularly constituted Baptist Church of Milton, consisting of nine members. Six years later, in 1832, their own Sabbath School was organized.

The first Baptist Church stood on the west side of Filbert Street, (then called "Canal Street," also "Church Lane") about half-way between the Reading Station and Centre Street on ground donated by James Moore, Sr. It was their place of worship until 1869, when a two-story brick building was erected where their Church is now. That church was burned in the fire of 1880. The present building was erected on the same site, and has been remodeled in later years.

**ST. JOSEPH'S CATHOLIC CHURCH.** This Parish dates from May 13, 1805, when the plot of ground two miles east of town became theirs. Here a small log building was erected, which in 1812 was replaced by a better one. Owing to the distance from town, a new site was secured in 1844 in Milton, facing Walnut at the corner of Walnut and Second Streets, and a brick Church built thereon. This was burned in 1880.

Additional lots were then purchased, and the large brick Church was erected on the knoll of "Old Academy Hill," facing Broadway. It was dedicated September 23, 1883. The original site East of Milton is still their consecrated burial ground.

**EVANGELICAL.** The first pastor of the First Evangelical Church was Rev. Samuel Davis, who organized the work in 1867. There have been three buildings on Lower Market Street. The present one is a commodious and well-appointed edifice which accommodates the large congregation assembling regularly there. Like the older churches of Milton this one began with a small membership and no surplus funds; but has grown in numbers and efficiency through spiritual fervor and steadfast-

ness of the pastors and people. It is not, especially notable to see over 125 at the mid-week prayer meeting! Their Sabbath School began when the Church did and is now as ever a forceful factor in the constructive work of the Church.

The present building was dedicated September 9, 1928, at an approximate cost of \$105,000. Since then the Congregation, Sabbath School and other organizations have met the interest and reduced the indebtedness to \$37,800.00 (Oct., 1935).

**SECOND LUTHERAN.** Christ's Evangelical Lutheran Church was organized, July 5, 1888, in the Opera House. A Constitution was adopted; Elders, Trustees and Deacons were elected. The Council first met on July 11, 1888. Rev. J. A. Flickinger was formally called to become the first pastor and began his work December 1, 1888. The cornerstone of the new Church was laid Feb. 27, 1889. The first service of worship was held in the unfinished building, May 5, 1889. The Dedication, postponed on account of a flood, took place Oct. 6, 1889.

On Sunday, July 6, 1930, it was decided to build a Parish House, install a new organ and refinish the Church, the cost not to exceed \$50,000. On Sunday, September 15, 1930, the cornerstone was laid. The first Sunday School session was held there Feb. 15, 1931; also the Congregational services of Worship till after Easter Day, April 5, 1931, when the Congregation re-entered the refinished Church for Worship with great gratitude and rejoicing.

The Sunday School of this Church dates from the beginning of the congregation.

**THE UNITED BRETHREN CHURCH.** This church was organized with thirteen (13) members in 1893. In that year ground was purchased and broken on Hepburn Street for the erection of a church. The church building was erected in 1894. The first pastor was Rev. Mr. Soulliard. The Sunday School was started in 1893; and has always been, as now, an efficient branch of the church's activity.

**THE AFRICAN METHODIST EPISCOPAL CHURCH.** This branch of American Methodism was organized in Philadelphia by a number of colored members of the Methodist Episcopal Church. They sought the greater privileges and freedom of self-administration than continued union with their white brethren afforded.

The Milton A. M. E. Church—Bethel by name—was organized in 1878 by Rev. William Williamson. They worshiped in a warehouse on Broadway at the canal until the 1880 fire. For two years thereafter their services were held in the home of Edward Carter. After several years' effort a frame church was built on Willow Street in 1882 during the pastorate of Rev. Cyrus Woodson. The present brick church was erected in 1923 while Rev. S. F. Wilcox was pastor. The church is now known as ST. PAUL'S A. M. E. CHURCH.

**THE PILGRIM HOLINESS CHURCH.** This is the youngest of our Milton group of churches, having been organized in October, 1912. The first pastor was Rev. George S. Owen. The Sunday School was organized at the same time. Their place of worship is on South Front Street.

**THE YOUNG MEN'S CHRISTIAN ASSOCIATION.** Effort was made in 1858 to form such an Association; but, lacking competent leadership, it had a brief career. The present Association was originally organized in 1872, with seventeen members (17), as "The Young Men's Prayermeeting." Its object was the dissemination of religious knowledge and ideas, with meetings for prayer and religious interchange. The next year it was changed to "The Young People's Prayermeeting" of Milton, with membership including both sexes and all ages. The present name was adopted June 30, 1878. Hitherto it had been only a local organization; but became associated with District and State movements in 1887. In April, 1888, the State Committee effected organization upon the present basis of a Board of Managers.

After many years spent in moving about like an Arab tent dweller, in quest of a fixed abode, the Association found one on Broadway and tarried there a long time. Finally the Broadway Hotel came into their possession and was outfitted for Y. M. C. A. purposes as a Recreational and Social Center for the youth of Milton. The once prominent religious features of Associational life are now noticeably less emphasized.

**THE SALVATION ARMY.** This was commenced in Milton in 1900 by Capt. and Mrs. John Waldron. The meeting place was in Gauger's basement. It was later moved to where the Serve-U-Right Dairy is located. The work was closed after some years, and was reopened by Capt. Joseph Heard on November 12, 1915. The Hall was then at 19 Elm Street. Later in 1918 the present site was acquired.

In 1918 there were 14 Senior and 12 Junior members. The membership now consists of 30 adults, about 24 Juniors, and has a Sunday School of 75 and a Young People's Society of 125 members.



## CHAPTER IV

## THE CHURCH BUILDINGS

THE first Church building in Milton was the aforesaid Episcopal log structure on "Marr's Lane" (Fourth Street). It is said to have been erected in 1794, on or near the site of the present "Lincoln School."

The Methodist, Reformed and Lutheran groups of religious citizens are said to have erected plain log buildings as their respective places of worship in 1807. They were located on Lower Market and Mahoning Streets. A somewhat common use was made, by all the groups, of the log school house built in 1796 on Lower Market Street. In 1817 the Reformed, Lutheran and Presbyterian people united in the erection of a Union Church for their use, which was finished in 1819. It was named "The Harmony Church." Tradition hints that the name was a misfit; for *harmony* seems to have been more conspicuous by its absence than by its presence! The name has been more appropriate since its perpetuation as the title of the Cemetery, once attached to the church and now expanded into the "Harmony Cemetery." Occupants of cemeteries are always "harmonious!"

In his historical address, October 5, 1868, Rev. James C. Watson, D.D., who had then been pastor of the Presbyterian Church eighteen (18) years, said:

"The Presbyterians, German Reformed and Lutherans united in building a "Union" church edifice called the "Harmony Church." It was erected on the east end of Mahoning Street; and was recently pulled down by the German Reformed congregation that had finally gotten possession of it. The agreement between the three denominations was that each one was to contribute \$2000, and with the six thousand dollars (\$6000) they could erect an edifice suitable to their taste and purposes. But when the building was finished (in 1819), it was found that the amount collected was insufficient. Accordingly the three congregations adopted measures to pay the balance due on the building by assessing an additional sum on each congregation. The Presbyterians failed to raise their quota. Suit was instituted and judgment obtained against them. Execution followed and the sheriff sold out all their right, title and interest in the building."

Effort was made to raise money to pay for this building by means of a Lottery, known as "The Harmony Lottery." On June 10, 1822, the first of a series of Lottery Drawings was announced for the benefit of the Harmony church, with Joseph D. Biles and Adam Follmer as managers. The drawings continued for some months. No hint is given of denominational responsibility for borrowing this unique device from the prince of the air. However, on a clear day that summer a sudden flash of lightning struck the church and tore an irregular three-inch furrow through the plaster nearly down to the floor without doing other harm. This created much wonder and alarm, being taken by many as a sign of divine displeasure. Doubtless the incident pointed Dr. Watson's caustic remark about this church in 1874, viz., *"It's walls were built by gambling and shattered by lightning!"*

After withdrawing from "Harmony Church" the Presbyterians obtained the use of the Baptist Church on Filbert Street (then known as "Canal Street," or "Church Lane"). They worshiped there from 1832 to 1836. In the year 1837 they procured the use of the "Shiloh" church belonging to the Associate Reformed (Presbyterian) congregation, then located in a grove of Locust trees near the P. & E. (now Penna. R. R.) depot. In that church they worshiped until their own church was completed. On August 29, 1836, the Presbyterian congregation first discussed measures for erecting a church building. Several difficulties delayed the undertaking, viz., a scarcity of money and some uncertainty as to the title of a lot which was offered on which to erect the building.

However, on August 8, 1837, the congregation met and resolved to erect their place of worship. They secured the lot and began the building of the church. The 29th day of August, 1838, was a great day; for then, twenty-seven (27) years after the organization, they dedicated to God, with solemn religious services, their first Church HOME!! Rev. Dr. Waller preached the sermon and Rev. Mr. Barber offered the prayer of Dedication. It is said this church was a one-story brick building on the east side of Water (Front) Street on the lot immediately above the large brick Furniture Store of J. R. Smith & Co., i. e., very nearly on the site of the new Government P. O. Building at the present time, 1935. In May, 1856, this edifice was removed. The only picture of it is the mental one

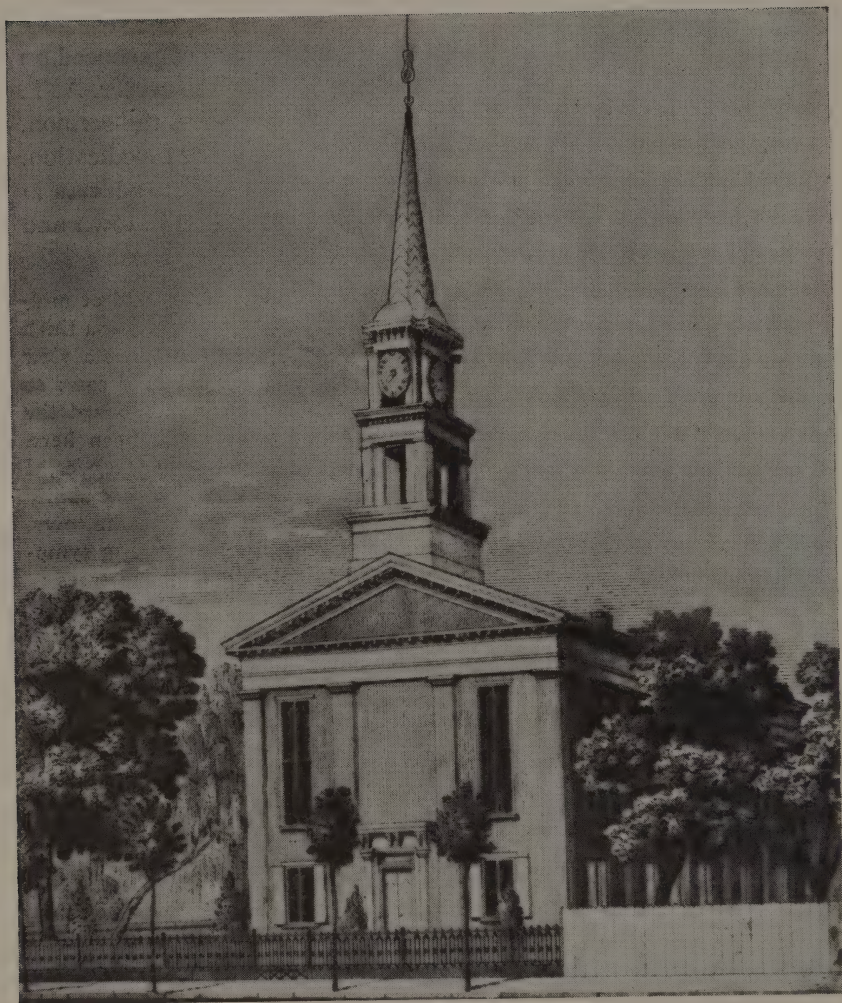
given by Dr. Watson. If ever there was another, it must have been lost or destroyed.

The second Presbyterian church edifice was soon commenced on the same site; and was dedicated, August 16, 1857. Rev. Dr. A. T. McGill, of Princeton Theological Seminary, preached the sermon, and the pastor, Rev. Dr. Watson, offered the Prayer of Dedication. Dr. Watson became pastor in 1854. In his reminiscent address in 1874 he gave a characteristic and unique picture of the town and its churches as they then were, saying:

"My first visit to Milton was in September, 1854. I arrived at midnight and found lodging at a hotel on Broadway. In the morning a thick fog overshadowed the place, and, as I walked the streets to take a view of the town, I thought it was one of the scaliest places I ever saw; so great was my disappointment that my first impulse was to board the returning packet without letting any one know that I had been here, except mine hosts at the hotel. But after I formed acquaintances, I found that the hospitality, kindness, intelligence, and refined sociability of the people were in striking contrast with the appearance of the town. \* \* \* Twenty years ago the churches of our town presented strong symptoms of consumption. An old frame building among the locust trees at the depot; it has been supplanted by a fine brick edifice in sight of where I stand. An old dilapidated brick edifice stood on Canal (now Filbert) Street in which the Methodists worshiped. It has been transformed into a substantial building on Church (now Arch) Street. A few feet below stood the rickety structure of our Baptist friends; it has given place to a slightly structure on Centre Street. Our Reformed brethren, who worshiped on Mt. Harmony, now occupy a beautiful edifice on Church (now Arch) Street. Our Lutheran friends, who then worshiped where horses neigh and the groom's curses are heard, now occupy a building on Mahoning Street which challenges competition for convenience and locality.

And your own old edifice, which occupied this site on Water (Front) Street, with its broken windows and smoky walls, has in the same length of time, been replaced by the present edifice, which has not only become too small to accommodate the congregation; but has relapsed into consumptive symptoms, and, in the estimation of timid ladies, there is danger of its roof falling and soiling the flower pots they carry on their heads, which would be a most dreadful calamity. Let me say that for the sake of these fancy head dresses, and more especially and more solemnly for the sake of giving room to many who seek it, and for the sake of your own reputation as the largest church in the Presbytery, you had better at once consult your wills and your pockets and let this edifice give way to one which will be creditable to yourselves, an ornament to the town and an honor to God."





FIRST PRESBYTERIAN CHURCH, MILTON, PA.

ERECTED IN 1856-1857

DEDICATED, AUGUST 16, 1857

BURNED DOWN, MAY 14, 1880

How mercifully the future is often veiled from us!! When the good pastor so characteristically, in 1874, appealed to his congregation for a new and better church building, he never dreamed that in six years the old church would be in ashes and a graver issue would arise. None who lived then could ever forget, and none who live now can ever realize, the terrible fire which consumed the central part of Milton on May 14, 1880! Along with many homes and business houses the two-story Presbyterian Church was changed to ashes. Dr. Watson, the pastor, had his "Study" in a northeast basement room. It contained his library and the usual equipment of such a clerical retreat. Only a minister can fully understand the calamity which befell him!

Through the kindness and skill of Mr. Arthur Ishiguro the accompanying picture of this church, destroyed in 1880, has been reproduced. To many it will bring back memories of long ago, and must be to all who see it a cherished memento of the past. There is strong pathos in the story told by persons then present that just before the tower toppled over in the raging fire, near mid-day, the Town Clock struck the hour for the last time! This was literally the "crack of doom!"

William C. Lawson, Esq., Clerk of Session, with his usual thoughtfulness and clarity, records briefly this historical event as follows:

"On the 14th day of May, 1880, the great fire which burned the town, and with it all the houses of worship except the Episcopal, left the congregation much discouraged. On the 16th (Sunday) religious services were held on the green in Upper Market Street, all the ministers of the various congregations uniting. After some two or three weeks the pastor of the Methodist Church procured from Baltimore a large pavilion or tent which was raised on the Market Square of Upper Market Street. In it union services were held for several weeks until it blew down. The Presbyterians procured the Episcopal building and worshiped there for some time, until a room was obtained in the newly erected building of Rissell & Smith. The building was seated with chairs purchased by the congregation; and in it the congregation worshiped till the Spring of 1881."

About that time the congregation began to use the "Armory," the building on Upper Market Street, better known to this generation as "Cover's Garage," or later as "The West Branch Auto Co." This building was used until the congregation could get into their new building on Walnut Street in 1882.

Very promptly after the disaster the great task of building a new church—such as Dr. Watson had described in his 1874 address—was undertaken. Like the familiar letters “B. C.” and “A. D.,” which divide *Time* for all the world, the phrases “*Before the Fire*” and “*After the Fire*” separate Milton’s Past and Present. As soon as the flames had spent themselves, if not before, the rebuilding of Homes, Schools and Churches, and other buildings was projected. None received more prompt or complete attention than did the Churches. Temporary shelter of course was secured by all as best they could. And now they must put up substantial edifices. The log and frame buildings belonged to ancient times, as did every other make-shift structure. The Fire had burned up much trash, of many kinds, and had awakened a new spirit which resolved that there shall be a New Milton!! The excellent churches now here are ample attest to the faith, courage and perseverance of all the people of God!

“Before the Fire” the Associate Reformed (Presbyterian) Church stood on Walnut Street where the Presbyterian Church stands now. The building was burned; the congregation was weak and about to expire; the property was put on the market; and the Presbyterians bought it. That mysterious, or mythical “little bird” which whispers so many interesting things in our ears, otherwise unheard, has told me how the Presbyterians came to secure that most desirable church site. One day two prominent citizens of Milton chanced to journey together to Philadelphia, and enroute doubtless had enjoyable fellowship. Both were business men, on different lines; and each was just then on business bent. Naturally neither told the other the object of his errand to the city. One was a Methodist; the other a Presbyterian. On arrival the former went in quest of his lunch, and the latter went quietly after his business. He found his man and promptly transacted his business to his satisfaction. Presently his friend, after a refreshing lunch, looked up his man; and was surprised to find him the same man his fellow-traveler had seen while he had himself sought his lunch! And that is why the Presbyterian Church and not the Methodist, now stands on Walnut Street! Sometimes business should come first, eating afterwards. The Presbyterian “came home with the bacon” which the other had also gone to get!! Anyhow it is a



clever story, whether real or fancied ; and our Church is where we like it to be.

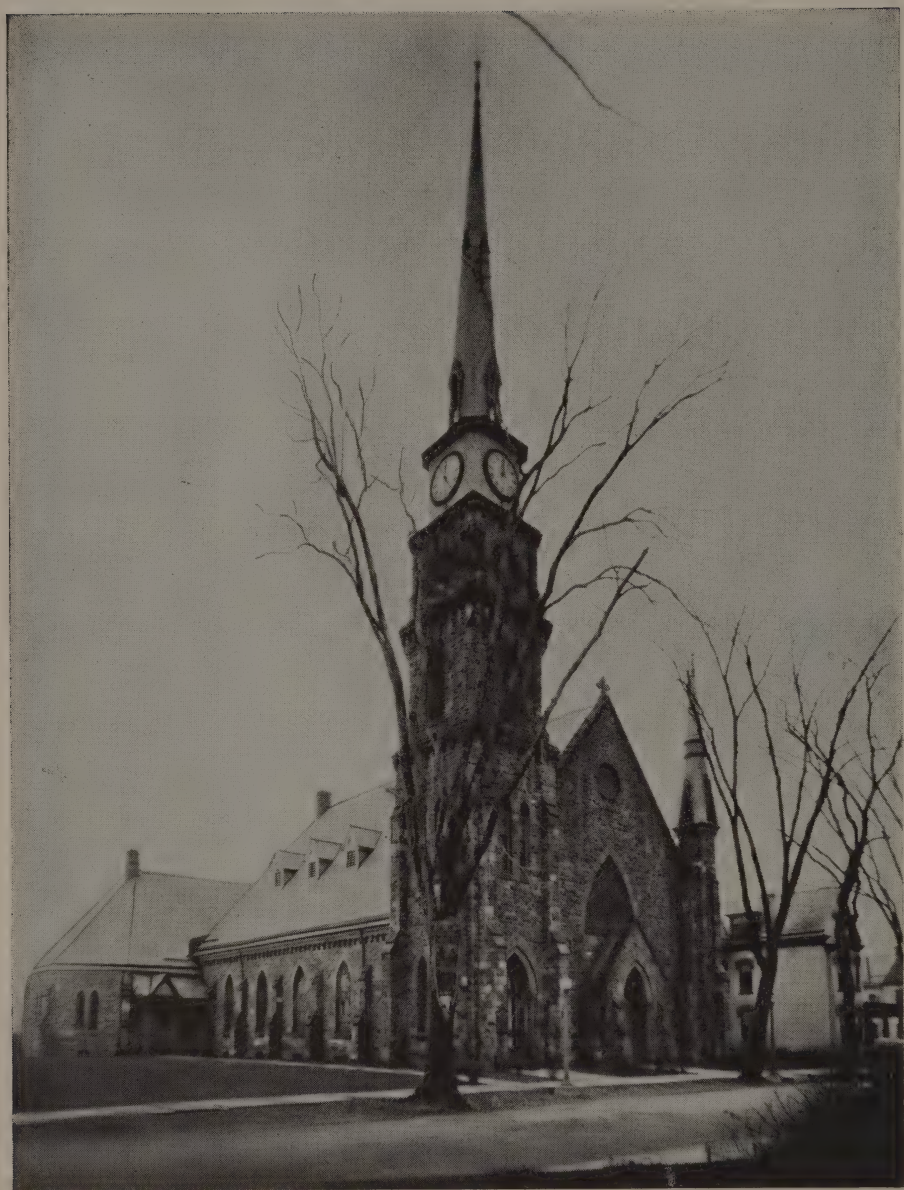
Presently an architect, Mr. Joseph F. Nesbit, was engaged ; a contract was made ; and actual work on the new church was commenced. Steadily the beautiful structure of mountain stone advanced to completion ; and constantly the people, having like Nehemiah's builders "a mind to work," labored to gather funds to pay for it. No "Lottery" was used, but most commendable diligence along every proper line. Such progress was made that on *June 25, 1882*, the first service was held in the Chapel of the new Church, although the doors and windows were not finished. All but eight of 310 chairs were occupied ; and the next Sunday 330 chairs were all occupied. As yet no gas fixtures were in place and no evening service could be held.

The record here says "How amiable are Thy courts, O Lord of hosts—*after so long a time in the wilderness!*" "At 1 P. M. September 2, 1882, the bell of the church rang out its glad tones the first time ; and on Sunday, January 21, 1883, morning and evening worship was held by the congregation in the main auditorium, the carpet being all laid except on the pulpit stand." The assignment of pews was made on January 25, 1883, and then the jubilant entry is made, "*and the congregation is now planted again!*"

In April, 1883, the Clerk writes this special memorandum—"The blessing of the Lord rested upon our toil and labor. The Holy Spirit filled our new house in His quickening and renewing power, and a blessed and memorable season of grace and mercy followed. Rev. H. H. Wells, D.D., came here on the 4th of March and remained three weeks instant in prayer, exhortation and exposition of Scripture. The result was an accession of fifty-five (55) to the membership and a very great vitalization in every branch."

On Saturday, December 29, 1883, a full congregational meeting was held. The various organizations that had done the work of building and furnishing the church reported, and their reports were approved and ratified by the congregation, showing that :

The cost of ground, building and furnishing was .....	\$ 40,000
The debt remaining after all subscriptions to date was .....	10,500
Next day, after morning worship, Rev. S. E. Webster solicited subscriptions which amount to .....	6,000



FIRST PRESBYTERIAN CHURCH, MILTON, PA.

ERECTED IN 1881-1882

CHAPEL OCCUPIED, JUNE 25, 1882

AUDITORIUM FIRST OCCUPIED, JANUARY 21, 1883

DEDICATED, NOVEMBER 20, 1887

This was supplemented in the evening by subscription of .....	1,700
And on January 1, 5 and 25 by subscription of .....	1,350

Total .....	\$ 9,050
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This so nearly covered the debt of church building that the building of a manse was promptly taken to heart. On May 13, 1885, a congregational meeting, with only one dissenting vote, decided to build a suitable manse as soon as possible, on the corner lot east of the church which the Trustees had recently purchased so as to control the use of it, as a probable site for a manse.

A building committee was appointed, consisting of William P. Dougal, W. A. Schreyer, S. L. Finney, R. H. Swenk, in connection with the Trustees (H. J. Heinen, E. Krauser, W. B. Chamberlin and R. M. Longmore). Thus reinforced the Trustees were authorized to procure plans and specifications at once and proceed with the erection of said house. This was done and the manse was built accordingly. The date of first occupancy is not mentioned; but Rev. S. Henry Bell and his family were the first occupants.

In October, 1887, a self explanatory Sessional record reveals the spirit of loyalty and enterprise which accomplished the building of an expensive church and manse in a time of severe emergency:

"In June last the Trustees having drawn up a notice to be read to the congregation calling to the attention of those who were in arrears, that the Treasury is empty and the interest on the indebtedness of the church was maturing and must be met, the notice was read by the pastor on Sunday before service. After service a member of the congregation called on the pastor and offered to pay \$1,000 toward the indebtedness provided the whole debt would be raised by the first of August.

The matter was brought to the attention of the congregation, and the prospect of mastering the debt, which amounted to over \$8000, met with approval and seemed to energize the whole body for a struggle for the deliverance from a burden felt to be too heavy to carry."

"A congregational meeting was called in July to make the effort. The matter was presented by the Pastor; and to the joy of the congregation nearly the requisite sum was raised on the spot. The success so stimulated our pastor that he, book in hand, visited those who had not been present, or who had not contributed; and before the first day of August the debt of over \$8,000 was cancelled and the notes lifted. The congregation now has a church costing over \$42,000 and a parsonage costing about \$8,000, with only a dower encumbrance of \$850, and a note due the Session of the Church



for \$548, the amount of the Sanderson legacy fund, of which sums the one is not payable and the other not pressing."

It thrills us to think how plucky the men and women of that day were to attempt and to execute so successfully the building of a \$50,000 church property so soon after the town was destroyed and their own homes, or indeed the whole material and social fabric of the place, had to be rebuilt. They deserve the grateful acknowledgment of all who come after them, and should inspire their highest emulation and endeavor.

Perhaps some may wonder why they delayed so long the dedication of the church. They had reason enough; for they would not consecrate to God a debt-burdened Sanctuary! It must be their gift outright. Hence there is deep significance in the record of November 20, 1887, which says:

"The formal and solemn dedication of our church building to the service of the Triune God, Father, Son, and Holy Ghost, was made today in the presence of a crowded house of worshipers with joy and praise, thanksgiving and prayer. Rev. Robert F. Sample, of New York, preached the sermon on Luke 10:22—'But one thing is needful'—and offered the Dedicatory prayer. The pastor, Rev. S. H. Bell, gave a succinct statement of the successive steps, efforts and sacrifices which the congregation has made in the erection and completion of our beautiful house of worship and comfortable manse at a cost of \$50,000 *clear of debt*."

Rev. R. M. Patterson, of Philadelphia, was with us all the day, participating in all the exercises, preaching in the evening to a full house from Zechariah 14:20—"Holiness to the Lord"—concluded the exercises of the day "of joy and thanksgiving to our congregation." Incidentally we learn from Dr. Patterson's account of the occasion that "the weather that day was every way favorable for church attendance although not cloudless. He left Philadelphia on Saturday in a pouring rain, which above Harrisburg changed to snow, and at 6 P. M. he found the streets of Milton arrayed in white." The storm passed and the Dedication was not delayed nor injured.

After so long and heavy a strain the people might be supposed to covet a period of rest from outlay. But often "one thing is lacking" in our best accomplishments. The walls of the auditorium were still in plaster gray and needed decoration. The Pastor, Rev. William P. Breed, offered to raise the money for frescoing from the congregation. His proposal was accepted in November, 1892,

and on December 12, 1892, the congregational meeting appointed a large committee to "examine several specimens and determine the general style of the work to be done, and to make the necessary engagements and contracts with the artist who will furnish the best work for the least pay."

Two years later—February 14, 1894—the Treasurer of the Decorating Committee having charge of frescoing, painting, carpeting, etc., reported an expenditure of \$3,300, of which the sum of \$1,635 is unprovided for and remained a debt upon the church. Entire satisfaction was expressed by the congregation and their friends with the splendid work of the committee. For many years the beautiful decorations were admired as the ultimate of frescoing art. But the years subject such things to the blight which dulls their brightness and spoils their beauty.

This was realized after three dozen years of wear; and in 1930 the renovating of the church and chapel walls was seriously considered. It was then found that time had deteriorated some things besides the frescoing. The original organ, which had several times been repaired by the maker, Mr. Charles F. Durner, Quakertown, Pa., was found virtually worn out; the steam-heating plant broken down; and other impairments needed attention. Some big breaks had occurred simultaneously, as it were. After full investigation the congregational meeting decided to undertake a complete renovation of the church building. A contract was made with J. & R. Lamb Studio, New York, for the decoration of the auditorium; with Austin Organ Company, of Hartford, Conn., for the construction and erection of a modern electro-pneumatic organ; with E. Keeler Company, of Williamsport, for a new Spencer boiler and a complete system of radiation sufficient for the needs of the whole building; with the Magee Carpet Company, of Bloomsburg, for a new carpet for the auditorium and the renovation and recovering of the pew cushions in harmony with the general color scheme of the room. The pews and other wood-work were darkened for the same purpose; and a new pulpit with lines and color to correspond was put in place. Unanticipated structural defects were also discovered and had to be repaired. Further details are not necessary. The result attests its own merits and can be judged by all as they like.

A few years previously a new electric indirect lighting system was installed, which has added very much to the beauty and enjoyment of the Sanctuary. The plan of the building was admirably adapted to this change. Those who for many years had been accustomed to the large chandelier and the side wall brackets, which supplied gas light, missed that brilliant ornament; but very readily accepted the change as a distinct improvement.

The accompanying statement of the cost of these improvements in 1930 is supplied by the Treasurer of the Church:

Organ .....	\$ 15,500.00
Decorating .....	9,820.00
Carpet, linoleum, upholstering .....	5,638.63
Heating .....	3,886.00
Carpenter work .....	2,944.23
Electrical work .....	720.52
Plumbing .....	298.02
Light and Power .....	250.00
Radiator shields .....	43.00
Miscellaneous .....	869.83
	<hr/>
	\$ 39,070.23



## CHAPTER V

THE PASTORS OF THE FIRST PRESBYTERIAN CHURCH  
OF MILTON, PA.

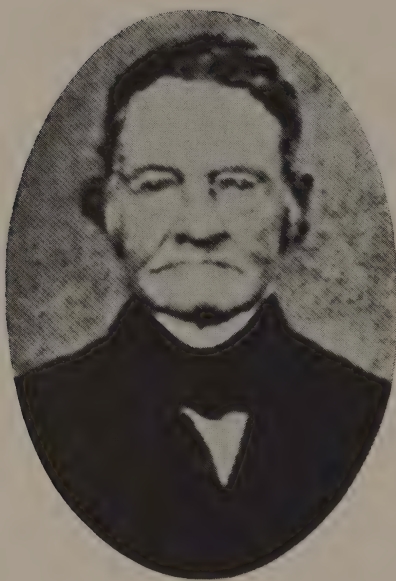
Page	Name	Years
19, 49—	Rev. John Bryson .....	1800-1810
25, 50—	Rev. Thomas Hood ..... ss, 1811 .....	1812-1835
52—	Rev. James Williamson .....	1838-1845
55—	Rev. David Longmore, D.D. ....	1846-1854
57—	Rev. James C. Watson, D.D. ....	1854-1880
65—	Rev. S. Henry Bell, D.D. ....	1882-1889
67—	Rev. William P. Breed .....	1889-1895
73—	Rev. W. T. Linn Kieffer, D.D. ....	1895-1913
83—	Rev. Bernard J. Brinkema, D.D. ....	1913-1918
87—	Rev. Albert H. Hibshman, Ph.D. ....	1919-1922
91—	Rev. William G. Felmeth, D.D. ....	1923-1928
97—	Rev. Thomas Law Coyle .....	1929-

## MEMBERS WHO BECAME MINISTERS; AND A MISSIONARY

103—	Rev. Joseph Marr, ordained .....	1835
105—	Rev. Phineas B. Marr, ordained .....	1834
107—	Rev. David Hull, ordained .....	1836
107—	Rev. Slaytor Clay Hepburn, ordained .....	1845
109—	Rev. William Miles Kieffer, ordained .....	1909
111—	James Curtis Hepburn, M.D., LL.D.—Medical Missionary	

## THE PICTURES

It has been thought that pictures of our Church buildings and pastors would be an attractive feature of this historical sketch. By rare good fortune, largely through the help of Mr. Arthur Ishiguro, an excellent picture of the church which was burned in 1880 has been secured. This was the second church erected by the congregation on Front Street, in 1856-57. The first one was built, on the same site, in 1837-38; but of it no picture is extant. We are thankful to have the fine picture of our present church, without which this book would be incomplete.



REV. THOMAS HOOD

STATED SUPPLY, 1811. PASTOR, 1812-1835

ALSO PASTOR OF BUFFALO, 1805-1835

Skillful photography has also given us the faces of the first two ministers who served this congregation, viz., Rev. John Bryson and Rev. Thomas Hood. We greatly regret that no pictures have been found of Rev. James Williamson ('38-'45) and Rev. Dr. David Longmore ('46-'54). We must be content with the verbal portraits of them, in the narrative, by J. F. Wolfinger, Esq. From Rev. Dr. Watson ('54-'80) down to the present we have all the pastors. The aim has been to have a picture of each one as closely resembling his appearance at the time of his pastorate here as possible, and not as his present age might show him.

Five Presbyterian ministers, so far as known, came from the membership of this church. The only one of these missing from our gallery is Rev. David Hull. No Album trail has yet discovered his picture for us. Especially noteworthy is the picture of the eminent Presbyterian Medical Missionary, James C. Hepburn, M.D., who labored fifty (50) years in China and Japan; and left a record of which any church may be proud.

The hunt for the pictures of some of these men has taxed the ingenuity and perseverance of the writer; but he hopes the interest excited by the finding may be felt by all who see the result! Special pleasure is awakened by seeing the group of members of the Woman's Home Missionary Society, taken by one of them in front of the church. We wish Mrs. Moorhead herself could have been in it.

#### REV. JOHN BRYSON

Our narrative has already told the part taken by this earnest pastor of Chillisquaque and Warrior Run Churches in the preliminary stage. He never was the pastor of the Milton church, although to all intents and purposes he really was. He was pastor of some Milton Presbyterians, who were members of one or other of his two congregations. With unvarying faithfulness he ministered to the group of Presbyterians in this settlement from 1800 to 1810; and ceased only when they were ready for organization into a Church. His preaching and pastoral counsel wrought excellent fruitage in this result. He laid a foundation on which later generations have builded!

Mr. Wolfinger's memorandum as to Mr. Bryson's appearance and ministerial quality will suffice at this point. He says:



"I was personally acquainted with Mr. Bryson, who was a man of medium size and pretty stout with strong indications of great strength of body and firmness of mind. I heard him make short addresses to the students of the 'Milton Academy' when I was one of the students, and pretty long addresses to our uniformed Military Companies of footmen and Light Horsemen, or 'Troopers', who used to assemble themselves together, many years ago in a regular Military Encampment in some field with white canvass tents, flags, drums, fifes and the like; and spend a week or ten days in regular military exercises and parades.

And I also heard him preach from the pulpit. His sermons and discourses never contained pompous displays of learning, or attempts at flowery language or fine elocution. But his preaching was, on the contrary, very plain and practical and such as suited the common run of minds. And whatever the Bible text might be he was always sure of impressing its great leading truths upon the minds of his hearers with great earnestness and simplicity of language, so much so that no one could ever go away without feeling that he had most faithfully reminded him of his sins, and that his only way of escape from them and their condemnation was an humble and unwavering faith in Christ as Savior and a corresponding Christian life!

I have only to add that Mr. Bryson was born, January 1, 1758, and he died August 3, 1855, on his farm near Turbotville, aged 97 years, 7 months and 2 days. His remains lie buried in the Presbyterian graveyard near the village of McEwensville. For some time before he died he was said to be the oldest living Presbyterian divine in the United States."

A Presbyterian sketch of him says—"He took part in the Revolutionary struggles of our country as a common soldier. For more than a half a century he was a laborious and successful pastor. Eminently a man of prayer, and instructive preacher, he went down to his grave in a full age 'like as a shock of corn cometh in his season'."

REV. THOMAS HOOD

October 7, 1812—April 21, 1835

According to best available records Rev. John Bryson ceased to supply the Milton outpost in 1810. Rev. Thomas Hood, pastor of the Buffalo and Washington Churches across the river took his place, giving one-fourth of his time as supply, as previously explained, (p. 25). On December 3, 1811, the Milton Church was organized by the Presbytery of Northumberland. On April 11, 1812, the congregation extended him a formal call to become their pastor for one-fourth time; and on October 7 of that year he was installed as such, with Rev. J. B. Patterson preaching the sermon and Rev. Asa Dunham giving the charge to the people.

A readjustment by the Presbytery in 1819 divided Mr. Hood's time equally between Buffalo and Milton, as previously explained; and this continued until his retirement in 1835 from both pastorates. He maintained this service as Stated Supply and Pastor for twenty-four (24) years. In all that time the congregation had no House of Worship of their own; but worshiped where they could, viz., in one of the schoolhouses, the Episcopal Church, "Harmony" Church, the Baptist, and "Shiloh"!!

Only a few very brief pages of Minutes of Session of Mr. Hood's pastorate are extant; and therefore we are chiefly dependent on Mr. Wolfinger for the scant information we have. His long pastorate, under difficult conditions, attests his ability and efficiency. His alertness appears in the suggestion credited to him a few years later that a Union Sunday School should be undertaken, for it shows he sensed the best ways and means of evangelism! After the withdrawal of the Presbyterians from "Harmony" church they worshiped in the Baptist Church. Mr. Hood resigned his charge in 1835 at the close of an impressive Communion Service, giving as his reason for doing so his increasing infirmities and his interests elsewhere. He removed to Lewisburg and died there on March 17, 1848, aged 68 years.

Mr. Wolfinger pays him this beautiful tribute: "Mr. Hood was a large man, of manly and commanding form, slow and easy in his movements, plain and simple in his dress and manners, and very retired and modest in his habits; but very pleasant and interesting among select friends of a well educated cast of mind. . . . He wrote and committed to memory his sermons, and thus preached with his eyes nearly or quite shut. His sermons always seemed to be of an exact length, so many pages and no more or less! They possessed these remarkable traits of excellence, viz., that they always presented something *new* or different from his last preaching, and were always short, as compared with the sermons of most preachers. Hence his sermons never wearied or tired his hearers. They were never written to amuse and gratify either an idle curiosity, or a controversial spirit; but they were just what they ought to be, plain and beautiful discourses on the common duties of the Christian life. This is nothing more than a fair tribute to the character and memory of my first pastor and spiritual adviser, whose church I became a member of in 1835."

1835-1838

After Mr. Hood's removal the church was vacant several years. During this time the preaching was done by a number of Supplies, viz., Revs. David Hull, William S. Smith, Daniel M. Barber, John T. Hudson, and David Jewett Waller. The church was not idle; for, as explained in Chapter IV, their first brick church on Front Street above Broadway was built during this time. It was dedicated to God with suitable religious services on July 29, 1838. The people seem to have had some go-aheaditiveness and self-reliance! There is no trace of a quitting spirit.

REV. JAMES WILLIAMSON

1838-1845

On October 6, 1838, the congregation elected Rev. James Williamson of the Presbytery of Carlisle to be their pastor; and sent him a call, promising him a salary of \$600. He accepted the call and was installed on November 27th that year. In the installation service Rev. P. B. Marr preached the sermon; Rev. William Smith gave the charge to the pastor, and Rev. D. M. Halliday to the people. Mr. Wolfinger says:

"Rev. James Williamson was a medium-sized man of a slim and delicate body, very easy and pleasant in his manners and fluent of speech, and a good classical scholar. He was a middle-aged man. He did not write his sermons, but had brief notes. This gave him full freedom of thought and speech in the pulpit, and made his sermons more lively and interesting than would the reading of them, if written."

He is also said to have been so loyal to the doctrine of election that, whatever the text, he would extract the decree of election from it, which might fall under the suspicion of a good thing being carried too far. But this may be somewhat exaggerated!

Before he became pastor the desire had been expressed, especially by the Sunday School teachers and scholars for a higher and better spiritual life. The outcome of this was a request for a week of special religious services, which Presbyterians then were wont to speak of as "Protracted Meetings." Pastor Williamson complied with that request. He stressed the duty of repentance toward God and of faith in Jesus Christ and of a continuous and



faithful performance of every Christian duty with so much kindness, earnestness and spirituality that God crowned his labor with success. For it ended in a long series of meetings and a deep and extended revival of our people!!

Perhaps a good old-fashioned Presbyterian "Protracted Meeting" might be spiritually wholesome and timely nowadays. Obviously, at this time of writing, both church and world need a real religious awakening as much as they did back there in 1839!! We should note the fact that that awakening started in the expressed desire of the people for it. Are the members of Church and Sunday School asking for such meetings now?

Mr. Williamson had the misfortune to begin his pastorate here in a time of great controversy in the Presbyterian Church at large. The issue of "Old School" and "New School" had split the Presbyterian Church in two, and the lines were tightly drawn. It is a matter of Church History which we should know something about. Perhaps we now can hardly understand what the rumpus was all about, or what caused it. Many congregations were sorely disturbed by it, and some torn asunder. It was an unhappy time all round.

In 1887, at the Centennial Anniversary of the Presbytery of Carlisle, of which I was then a member, I heard an address by Rev. Talbott W. Chambers, D.D., LL.D., of New York, in which he described the matter pretty clearly. He said:

"Fifty years ago the conflict between the Old School and the New School was at its height. My father's family were all on the New School side while my convictions led me to the other. The feeling of the parties was intense and bitter. Differences ran through Presbyteries and congregations, neighborhoods and families, and even social relations became strained and difficult. . . . The schism then made in the Presbyterian Church was sufficiently mournful. It was nothing less than a scandal when two bodies, holding the same standards, polity and order of Worship, stand as much opposed to each other as were the Jews and Samaritans of old.

Yet the rupture was perhaps the best thing that could have happened; and this for two reasons. One was tranquility. You have a dog and a cat in your room lying down before the fire. They are on different sides of the hearth and are perfectly peaceful. But tie them together, and how is it then? The peace becomes an uproar! Now as soon as the two parties separated internal dissensions ceased, and each could go to work in its own way without distraction. But not only so. Each set itself to ward off the special reproach that had been cast upon it!

The Old School were charged with dead orthodoxy, hide-bound conservatism and unfriendliness to revivals. The New School were accused of looseness of doctrine and order, of zeal without knowledge, and of using new and perilous methods of procedure. At once they began to vindicate their doctrinal soundness. They immediately cut loose from Congregationalists. They laid great stress on Faith and Order. The result was that each party retreated from the extremes to which passion had led it and began, year by year, to draw nearer together, not consciously, not designedly, but by force of circumstances that have been mentioned."

Finally, in 1870, in Pittsburgh, Pa., the Reunion of the two branches was consummated and harmony has reigned ever since. Discordant elements may quarrel if forced to think and work alike; but get on well separately and eventually find themselves in accord under the same authority!

Fortunately our Milton congregation suffered no serious effect from this widespread disagreement. What might have happened here, as with others, was happily prevented, Mr. Wolfinger explains:

"As among ourselves we all had the prudence and good sense enough to move along harmoniously together, for we never as a congregation allowed the matter to disturb us in any shape or way. And when we did speak to each other about it, we always did it in a spirit of kindness and good humor; and when we could not agree about it, we agreed to disagree with each other. This was a most happy and praiseworthy frame of mind; and it now forms *a very nice feather in the cap of our Church History.*" His last words would be a fine prelude to the Doxology!

We find a mild echo of this great controversy in the bequest of \$500.00 by Elder James P. Sanderson, in 1854, in Trust to this Church, the interest to assist in supporting a pastor. He noticeably took great care to stipulate that this permanent fund is for the First Presbyterian Church, his beneficiary, and this church is, and is to be, "under the care of the General Assembly of the Presbyterian Church *in the U. S. A.*" To make sure that his "in trust" shall hold he further designates the said "General Assembly" as the one "known as the *Old School General Assembly!*" It would have cost our Milton Church \$500.00 and the accumulated interest of many years, to have been so foolish as to become "New School." The legacy, under the Session's watch-care, has helped out often on occasions of shortage of ready money, and is yet productively useful. May it ever continue so, as the gracious donor intended it to do.

On October 8, 1845, Mr. Williamson resigned and Presbytery dissolved the pastoral relation. The reason given was "existing difficulties in the congregation—a number of members refusing or neglecting to pay their engagements caused the congregation to fall in arrears and many signers of the call became alarmed for fear of having to pay the arrears, and they insisted that the call should be given up, which Mr. Williamson consented to do." However, at their request he agreed to remain till April. The incident suggests that indifferentism had something to do with those arrears as it often has had in other cases.

There is no extant record to tell us when or where Mr. Williamson was born and educated, or where he preached before coming to Milton, or after he left, or when or where he died. At least I know of none. Whatever memoranda there were on these points may have been destroyed in the great fire. His wife, Mrs. Phoebe Williamson, I understand, died here and was the first Presbyterian Minister's wife buried here.

REV. DAVID LONGMORE, D.D.

1846-1854

Probably no person, or at best very few persons, remain who recollect Dr. Longmore, inasmuch as he left here 80 years ago! Had we been foreminded some years ago we might have gotten such memoranda from his son, Robert M. Longmore, for many years one of our esteemed Elders, and from Miss Jennie Longmore, Dr.'s daughter, the mention of whose name recalls to many of us her lovely personality and the fine testimony of her Christian life. We were not so foreminded and hence are now shorthanded in knowledge of their father.

Providentially Mr. Wolfinger again is our link with the Past, and can give some definite information. He says:

"Dr. Longmore was born in Ireland in or about 1794. He was educated at the Universities of Glasgow and Edinburgh in Scotland, and was a student there at the same time that Rev. David Kirkpatrick, D.D., the Principal of our Milton Academy, was. After studying Theology he was licensed to preach the Gospel and did preach in Ireland. In 1834, at the age of forty-seven (47) years he came to this country." After preaching in New York and elsewhere he came to Milton and was installed pastor of this church,



November 17, 1846; and remained till April 16, 1854, according to our Sessional records.

Nothing of outstanding interest or importance marks his pastoral routine. As seen in official congregational records, here and there, the experience of the average pastor shows somewhat of a monotone. It is with them pretty much as it is with any individual. Only some remarkable feat of talent or service, or some variation from standard of creed and conduct, will break through the monotone and attract attention for good or ill. It is a trite saying that "To go through this *world and just behave himself* is itself a great achievement; and it is more than many men can do!"

As our informant pictures Dr. Longmore and his work to us we find him a man of more than ordinary ability. "He was a man of medium height but uncommonly stout, heavy and portly in form with a correspondingly large head and a broad and ruddy face. He was a fine Latin and Greek scholar. He had a loud, clear and sonorous voice, and great volubility of speech; and so was an attractive and instructive public speaker. He was a man of very general information, as he had read many of our most distinguished authors, and had a wonderfully retentive memory of what he once read. His most favorite authors, next to the Bible, were Shakespeare, M'Cauley and Milton. He never wrote any of his sermons, but delivered them "off hand," as we call it, from a small slip of paper that contained nothing more than a few words—just enough to remind him of the various heads or leading ideas of his discourses, and of the order of succession in which he desired to present them.

He was fond of what are known as "*knotty problems*," and he handled and explained with admirable ease and skill many of those abstruse and difficult questions in theology and morals that were sure to befog and bewilder the common run of minds. But, as he did not consider such preaching profitable for such minds, he very rarely indulged in it in his sermons from the pulpit; but rightly preferred giving his people plain Bible truths in plain words so that all, both the educated and the uneducated, might understand and be benefited by his teachings."

In this we think he wisely imitated Paul who, you remember, "would rather speak five words with the understanding that by my voice I *might teach others also* than 10,000 words in an unknown

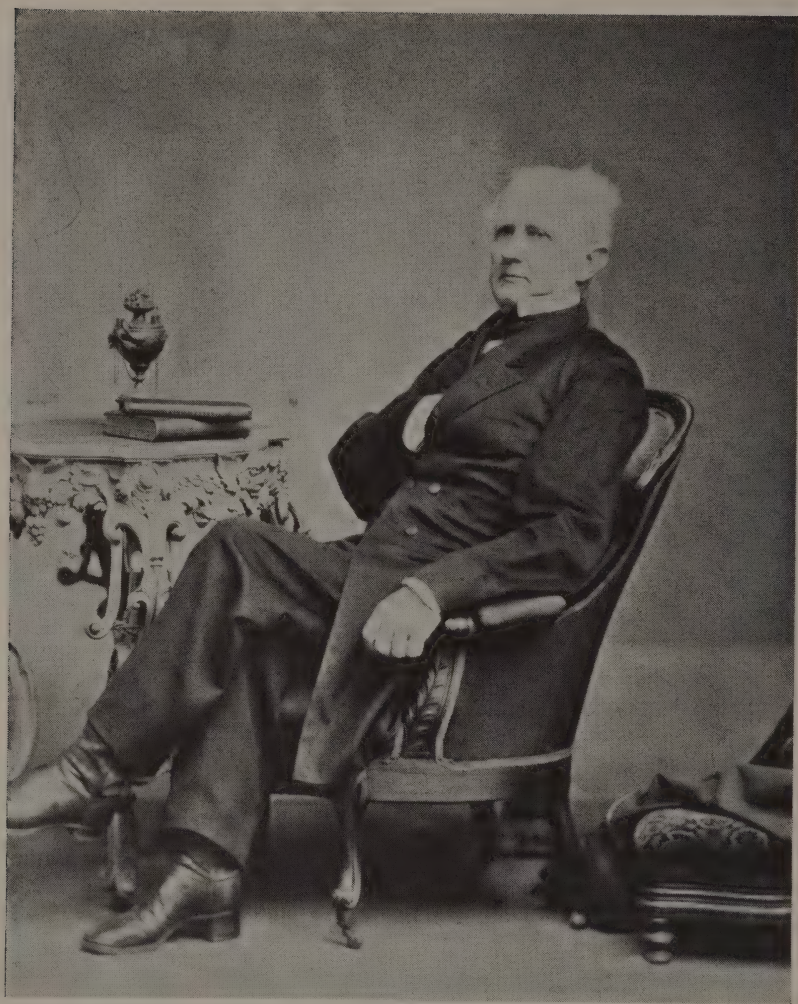
tongue." Accordingly "Dr. Longmore always explained his Bible text in the plainest, shortest and strongest Anglo-Saxon words he could find in our English Dictionaries, knowing that that was the easiest and the surest way of getting his people to understand and set a proper valuation upon the Gospel." This of itself suffices to classify him as a man of good parts, as it would any man in similar cases, and indicate a ministry conducive to the congregation's higher development and the community's prosperity. After a pastorate of eight (8) years he went from here to Gloucester, N. J., and died there on September 19, 1855, in the 62nd year of his age. He lies buried there.

\* \* \* \* \*

It may be interesting to some persons to read the following list of names which Mr. Wolfinger appended at this point. Those familiar with local family names may recognize many of the old-timers among the survivors today. He says: "The Milton congregation in, during, and after the pastorates of Revs. Hood, Williamson and Longmore, contained the following family names, to wit: Blain, Blair, Bobst, Bound, Brown, Cadwallader, Candor, Clark, Clingan, Correy, Davis, Derickson, Dougal, Durham, Evans, Finney, Fulton, Hammond, Henderson, Hepburn, Housel, Ireland, Jones, Krauser, Marr, Marshall, Matthews, M'Curley, M'Guigan, Miller, Murray, Oakes, Patterson, Patton, Pollock, Sample, Sanderson, Shearer, Stadden, Stoughton, Sullivan, Symington, Ramsay, Vandyke, Welch, Wolfinger. A good many of these church members resided in the rural districts around our town, and on both sides of the river. But the church now contains a considerable number of other family names that are too well known to need repetition here."

REV. JAMES CLEMSEN WATSON, D.D.  
1854-1880

We are now near or upon more familiar ground, or closer to "modern times." Some among us today remember "Dr. Watson"—whose name was a household word fifty years ago. He came here 80 years ago and passed on only 55 years ago. This should not make any one of many here now so shy of age as to say, "No; I do not remember him!" Boys, girls and youth during his time ought not, for that reason, be ranked too young to remember such a person!!



REV. JAMES CLEMSON WATSON, D.D.  
PASTOR, FIRST PRESBYTERIAN CHURCH, MILTON, PA., 1854-1880



Rev. James C. Watson, D.D., was born January 27, 1805, at Donegal, Pa. In 1827, he graduated from Princeton University (then called "College of New Jersey"); and in 1830 from Princeton Theological Seminary. He was ordained by the Presbytery of Carlisle in 1832. His pastorates were at Gettysburg and Conewago churches, 7 years; Clinton, N. J., 2 years; and in 1854 he came to Milton where he served twenty-five (25) years, or until his death, August 30, 1880. Jefferson College conferred upon him the Honorary Degree of Doctor of Divinity in 1847. His installation here on December 14, 1854, completes his epitome.

In this installation, by appointment of the Presbytery of Northumberland, Rev. J. W. Yeomans preached the sermon; Rev. M. B. Patterson gave the charge to the pastor; and Rev. Dr. Clark, to the people. Thus began the longest pastorate of this church thus far in its history, that of Rev. Thomas Hood being 24 years—all told—and my own 18 years. On the list of twelve (12) pastors to date it may be said that, in more than name, there has been only one Dr. Watson!

During my own pastorate (1895-1913) I heard many interesting tales about him from the older people who have since passed away. They all had something kind and affectionate to say of him. They admired his intellectual ability, his fidelity to his ordination vows and his loyalty to their welfare. He possessed a vein of humor which was enjoyed whether it sparkled in conversation, or in the pulpit, or in both. Sometimes an unusual remark in his sermon flashed his point into the attention and memory of the people. I heard frequent mention of his "Cow Sermon," so named because, when speaking of opinions on non-essentials, he said, "*It is only a matter of taste, as the woman said when she kissed the cow!*" The people felt mortified when they heard he had preached that sermon away from home, but they never forgot the point!

Traders in humorous exchanges may get the worst of the repartee. During his pastorate at Gettysburg and Conewago churches, it fell to the latter to provide a certain amount of the pastor's "stipends" in supplies convenient for them. One of these rural members was unloading some cordwood he had brought. The parson came out to chat and observe. Presently he ventured a mild banter by saying "I don't think much of that wood." Quick as a flash, as a new stick was launched, came the reply, "*Truck for*

*truck!*" That was neither the first nor the last "wise-crack" between those friends!

Over sixty (60) years ago I heard him preach in Carlisle on exchange of pulpits with the pastor of the Second Presbyterian Church there. Into his morning sermon there crept much of his Scottish wit which gave sparkling interest to his exposition of the text. Many of his hearers were bothered to "keep a straight face"; and all were entertained by such unusual and unexpected brightness in an elderly preacher. In the afternoon word flew around to the stay-at-homes, admonishing them to be at church in the evening, for they had missed a fine treat in the morning from a minister, who was both instructive and entertaining—with emphasis on the latter. In the evening a large audience listened to a sedate doctrinal sermon which, however good it was, did not scintillate at all!! This shows the range of his versatility, which his own people knew and appreciated.

Our friend Wolfinger gives an excellent biographical sketch of him which deserves insertion in this narrative. He says:

"Dr. Watson was a pretty stout medium-sized man, of a neat form, with a finely formed head and contour of face. He was a great reader of books, a hard student and a learned man, for a learned man is one who has extensive and correct knowledge of the opinions of other men, their theories and doctrines. But he very seldom in his sermons and lectures quoted by name the opinions of any theologians or other writers. He wrote his sermons out at full length with great care and read them slowly and very deliberately, and so remarkably clear and well that they were, when delivered, almost equal to regular *extempore* sermons or speeches. But his Wednesday evening lectures were off-hand discourses, without any writing, and so gave him more ease and freedom of speech; and his lectures were generally better liked than his formal and elaborate Sabbath Day sermons.

His sermons, like those of Rev. Thomas Hood, were plain and interesting practical discourses on the common everyday duties of Christian life, and so pointed out man's sins and shortcomings with a clearness and force that all of his hearers could understand. He never used any gorgeous rhetoric to tickle the ear or please the fancy of his hearers. And he was just as careful in avoiding those useless generalities of truth that seem to cover everybody and hit

nobody as he ought to be hit. Every one of his sermons and lectures was for both saint and sinner, and the sinner's lesson was always of the "Thou art the man" order. It came right home to the sinner's heart and left him without excuse for his sins, and often sent him home with "a dreadful sound in his ears," as Job says (15:11)—some word or sentence that alarmed and troubled his soul, until he found peace and rest of mind by faith in and submission to his Savior's will and love.

Dr. Watson's ministerial services in this congregation covered a period of twenty-five (25) years; and during that time he often rebuked and reproved us very sharply for our sins, and sometimes a good deal more severely than we deserved, as he himself afterwards at times admitted. But we all believed him to be a good man who was honestly laboring for our best temporal and eternal good. And so we still said of him just what Cooper, the poet, said of England—"With all thy faults I love thee still."

We loved him for his intense honesty of soul, for his faithful reproofs of our sins, when we needed reproofs, for the valuable catechizings and instructions that he gave our children in the Sunday School in the things that pertain to God and a holy life and how to attain that life, for his earnest and frequent exhortations to "Remember the Sabbath Day, to keep it holy," for his bold and determined advocacy of the cause of Temperance, or total abstinence from the use of intoxicating liquors and drink, and for his courageous and able defenses of the Bible and its sacred truths, against all those who denied it to be a revelation from God, or who, in any way, disregarded or under-valued it as a safe guide to man."

This comprehensive delineation of Pastor Watson shows his strength of character and his grasp of the Christian Minister's appointment as a herald of the Cross, and a winner and guardian of souls. He used his high talents unstintedly in the service of his Lord!

The following unique incident emphasizes his versatility which shrank from dull monotony and sought by sudden surprise to shake off lethargy, both his own and that of his people. They knew not when something unusual might be said or done. Speaking for himself, and perhaps for a group, Mr. Wolfinger says that of all the sermons he heard Dr. Watson preach he had clear memory of only one—and that solely because it was an entirely out-of-



the-way sermon. The date of it is not given. He had forgotten the text, but not the sermon, which came unexpectedly, like a flash from a clear sky. The sermon was carefully written and scintillated with his well-known wit and humor. In the first part of it he rehearsed all the complaints he had heard against himself by the congregation. He frankly acknowledged his shortcomings, lamenting some and excusing others as well as he could.

But just when the audience were felicitating themselves on having a minister who could be so amenable to criticism, and so humble and disposed to reformation, he suddenly turned and, as the chronicler says, "he 'carried the war into Africa' and gave us a scathing review of *our own* failures and shortcomings as church-members, as followers of Christ and as citizens of Milton. He lectured his congregation as a father would his children. All who knew Dr. Watson's courage and independence of mind could easily picture the scene and understand it. Happily for us all no one got up and walked out of church, for that would only have made the matter worse. We kept our seats and faced the music; and it was sharp and good!"

It may have seemed as if one of the old Prophets had come back with a "Thus saith the Lord." Anyhow no ill effects followed this rare performance and the forward movement of the church went on harmoniously. Doubtless both got something out of their system and were in line for better health and service after the so-called "serio-comic entertainment." Sometimes a disciplinarian treatment is beneficial to health. But such sermonic discipline should be undertaken only by a Dr. Watson, and even then it might not be wise today in many churches!!

\* \* \* \* \*

The disaster on May 14, 1880, was sufficiently overwhelming in itself. But scarcely had the people of church and community begun to get their breath again, when another fell upon them in the sudden death of their Pastor, Rev. James C. Watson, D.D. We will let the story be told by William C. Lawson in the Sessional record:

"On the 29th of August, 1880, the Rev. Dr. Watson preached his last sermon in the Episcopal Church to his people. On the day following he went to Philadelphia for recreation and to visit friends. After spending the evening at the Washington House

in Philadelphia with some friends, who left him at 9 o'clock in his usual health, he walked out and was found lying on the pavement where he had fallen insensible.

He was carried back to his room and recovered consciousness and rallied so far as to determine to return home in the morning; but, shortly after, complaining of feeling sick, he sank back in the arms of Col. Fonda and died without a struggle.

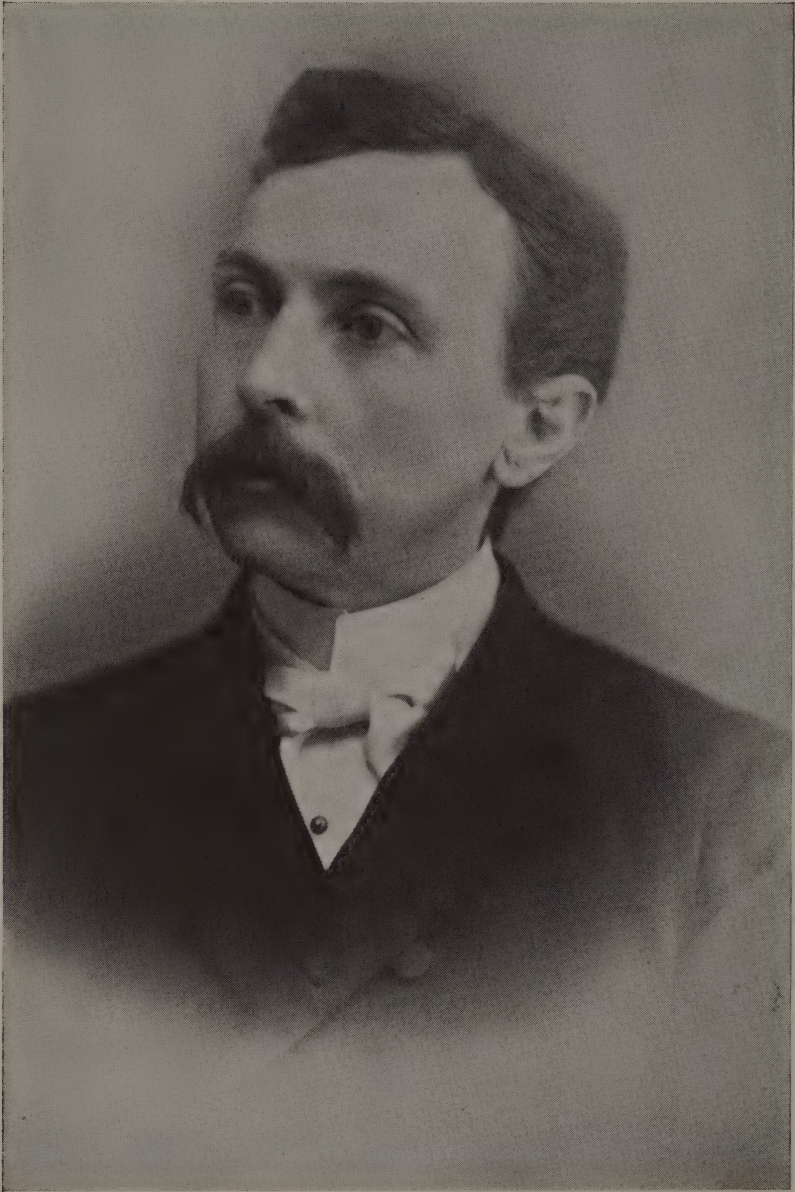
The Church was, thus, in a short time deprived of a place of worship and a Pastor to oversee and care for its interests; but the congregation at once heroically determined to rebuild and restore the one, and seek under the guidance of the "Good Shepherd" to replace the other as soon as it could be done."

A published statement says a very solemn and impressive memorial service was conducted by Rev. Dr. Isaac Grier, of Mifflinburg, assisted by J. P. Hudson, Williamsport; D. J. Waller, Bloomsburg; Dr. M'Mlean, Lewisburg; Joseph Nesbit, Lock Haven. They all paid eloquent tribute to his memory as an eminent citizen, an able, faithful Christian minister, a ripe scholar and a noble man. No man in this part of the State was better or more favorably known than he. For more than 25 years he was pastor of the Milton Presbyterian Church, and a leading and for many years the senior member of the Presbytery of Northumberland. The Sunday before his death he resigned the charge of Milton, feeling the days of his ministry were almost numbered; but none of his congregation dreamed that before the end of the week death would make all action on his resignation unnecessary. At the conclusion of the service the funeral cortege (which was one of the largest ever seen in Milton) proceeded to the Cemetery, where the interment took place.

JOHN F. WOLFINGER, ESQ.

1835-1876

This may be the place and time to acknowledge our indebtedness to Mr. Wolfinger more fully than was done in the introduction. In my attempt to write the story of this Church his memoranda have been a very great help. Evidently he was endowed with a strong historical instinct, whatever may have been his temperamental idiosyncracies and habits. He observed passing events and searched diligently for those long since passed; and put them



REV. S. HENRY BELL, D.D.  
PASTOR, FIRST PRESBYTERIAN CHURCH, MILTON, PA., 1882-1889



on record "for the generation following." In this he was an exceptional man. Most persons take small account, if any, of current happenings; and when they have passed beyond recall, they may wish for a record of them.

This seems to have been quite common in earlier days. Our friend was not of that order. He observed, searched, recorded and interpreted events and men. His pen-pictures of the several pastors he was under give us an understanding and appreciation of them and their time, which in a measure make them live before us. His descriptions are obviously fair and true.

I deem it only just to express gratitude that a chronicler of the sort was providentially at hand, all the more so because my present task has reminded me of my own shortcoming, in that years ago I did not think to consult the older persons then living, who could have supplied me with valuable memoranda for present use. Try to write any history without such files, and you will understand their worth!!

Although there may be references to and quotations from our friend later on, yet he now drops out of our circle. A minute in the Session book, September 12, 1876, says, "Mr. John F. Wolfinger was at his own request dismissed to connect himself with the Lutheran Church of Milton." Neither motive for nor explanation of this change is given after forty-one (41) years (1835-1876) of growth and service in our soil. After twelve (12) years in "Trinity" he joined the exodus which, on July 5, 1888, organized the Second, or "Christ's Evangelical Lutheran Church." He was made one of the Trustees of the new organization. He died January 13, 1891.

REV. SAMUEL HENRY BELL, D.D.

1882-1889

Birth—November 15, 1849, New Hanover County, North Carolina.

Graduated from Davidson College, North Carolina, 1870.

Graduated from Theological Seminary, Columbia, S. C., 1873.

University of South Carolina, Ethics and Metaphysics, 1873.

Ordained by Presbytery of Savannah, 1873.

Doctor of Divinity—Conferred by Washington College.

Post Chaplain, U. S. Army, 1897.

The first Presbyterian Church of Milton suffered a double calamity in the summer of 1880. Many of the people lost their

homes and their church in the great fire of May 14; and on August 30th death took their pastor from them. But they rallied nobly to the expressed determination to "rebuild and restore the one, and seek under the guidance of the Good Shepherd to replace the other as soon as it could be done." Chapter IV tells the story of the building of the Church. With equal courage and hopefulness they set about getting a new Pastor.

On December 19, 1881, a duly called congregational meeting extended a unanimous call to Rev. S. Henry Bell, pastor of the Port Carbon church in the Presbytery of Lehigh, to become their pastor, offering a salary of \$1,400. He accepted the call; and on February 22, 1882, was installed. Rev. J. Burrows presided; Rev. James Robinson, of Philadelphia, preached the sermon; Rev. Joseph Nesbit gave the charge to the pastor, and Rev. S. E. Webster, to the people. "The meeting was held in the large Armory Building, filled with people, joyous over the happy consummation of their waiting and prayers."

The pastor addressed himself heartily to the task of rebuilding the congregation at the same time that the church-building was going on. You will recall that the special religious meetings during the three weeks of March, 1883, resulted in an accession of 55 new members to the church. This attested the Lord's approval of the building and the builders, and "confirmed the Word with signs following."

The pastor was not only faithful and forceful in his preaching and pastoral duties; but was also energetic in his endeavors to bring the building project to completion. You will recall how, when at last the church and manse were finished and a debt lingered, he took a pledge-book in hand and personally visited those who had not yet contributed. He would not let a promise of \$1,000 go by default—as it would—if the debt were not all provided for by August 1. His leadership so roused the people that the debt was cancelled and a joyous dedication soon followed.

Few men are called on to begin a new pastorate under such trying conditions. But the difficulties involved became a rare opportunity by drawing out the latent capabilities of both pastor and people. What might have been a hopeless failure was made a happy success. Possibly Mr. Bell, thinking things over now in his eventide, may say—as some of his successors have said of

theirs—that his pastorate was not marked by any outstanding achievement, at least nothing especially noteworthy. But this was not necessary. Suffice it that a beautiful church was built and paid for, and a congregation built up in spiritual loyalty. That is the worth-while and notable thing after all; and such a realization pervades the story of his pastorate!

On April 7, 1889, Mr. Bell gave notice of his resignation, and the congregation acceded to his request to join him in asking Presbytery to dissolve the pastoral relation. Presbytery met on April 17 and granted the dissolution, to take effect August 30th. He preached his last sermon about the middle of May. He moved his household goods and family to Wrightsville, Pa., the last of the month; and returned June 5th to marry two couples! In the interim occurred the terrible June 1, '89 flood—usually designated the “Johnstown Flood.” Fortunately the family and household goods escaped 12 to 14 inches of very filthy river flood water in the manse!! Thus his pastorate was hemmed in between Fire and Water—too late coming for the first and too early going for the last! A fortunate escape!

In the forty-six (46) years since he left both congregation and town have changed greatly; and it might not seem like home here to him now. In 1897 he became Chaplain in the U. S. Army, and served at various posts for many years until retired in due course. The Assembly Minutes give his address as Rocky Point, N. C.

#### REV. WILLIAM PRATT BREED

1890-1895

Birth, Philadelphia, Pa., February 7, 1858.

University of Pennsylvania, 1878.

Princeton Theological Seminary, '79, '80, '82.

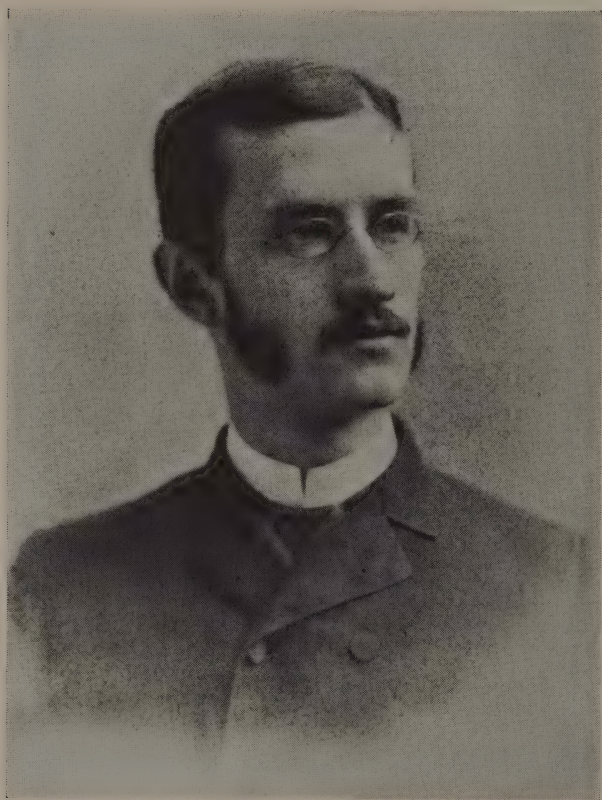
Union Theological Seminary, N. Y., '82, '83.

Ordained by Presbytery of Chester, October 12, 1883.

Pastor at Glen Moore, Pa., 1883-1889.

Received a unanimous call to Milton, October 23, 1889, offering salary of \$1,350 in monthly payments, with manse and vacation. (On January 11, 1893, the congregation increased the salary to \$1,500). His installation as pastor of the Milton Presbyterian Church was held on February 10, 1890, 7 P. M. Rev. S. Mitchell, D.D., presided; Rev. J. M'Kubbin preached the sermon; Rev.





REV. WILLIAM P. BREED  
PASTOR, FIRST PRESBYTERIAN CHURCH, MILTON, PA., 1890-1895

George Van Allen gave the charge to the pastor; Rev. A. Brydie, to the people. The service was marked by great cordiality.

The first notable feature of this pastorate is the religious revival which came in the early part of it. The Session engaged the well-known Evangelist, Rev. Arthur J. Smith to conduct two weeks of special services in the autumn of 1891. Preparation was made for his coming by three-days' service beginning on October 6th in which Rev. Mr. M'Kubbin, of Coatesville, Pa., and Revs. Armstrong and Steans, of Danville, preached on different days. Rev. Mr. Smith arrived on October 12 and began the meetings, which, with the pastor's assistance, he carried on day and night continuously for two weeks. The record says "the attendance on all these services was wonderfully maintained and continuously increased until the last service of the 25th, when the church was packed to overflowing. The services were solemn, impressive and moving, stirring the fountains of the spiritual life. The Holy Spirit seemed to pervade all our assemblages and vitalizing the church and subduing many stubborn hearts."

As seen through the Minutes of Session the results of these meetings make a good showing. Each meeting of the Session for a long time afterwards listed many accessions to the church roll of communicants. The spiritual stimulus was very perceptible. The tradition of it carried over into my own pastorate which began in 1895. I heard much of the "Smith meetings" as a genuine quickening of the church and as a cherished memory, as were the Wells meetings at the beginning of the preceding pastorate. One must wonder why there are not now such "times of refreshing from the presence of the Lord." Is His arm shortened that He cannot save? Are there no sinners who need salvation? Or it may be the saints have grown cold; and, as was the case "*in His own country* He did not do many mighty works there because of their unbelief." Anyhow the matter is worth thinking over!

The next notable item to Mr. Breed's credit was his proposal, April 6, 1892, of a new plan for raising the Benevolence Fund for the ensuing year. He proposed that the members of the church and congregation should severally pledge a certain amount for this purpose, and that these pledges would be placed in *monthly* envelopes, properly marked and deposited in the church-offering each Sabbath—Benevolence envelopes on the *last*, and Pew Rent

payments on the *first* Sabbath. The Session's Treasurer would have exclusive charge of Benevolence; and at the end of the year the Session would distribute the total among the Boards of the church in the proportions of the Benevolent gifts to the Boards of the last years.

This plan, after due consideration, was adopted for trial, although some feared it would not be as efficient as desired. As yet no other envelopes were in use, as the general Treasury was supposed to get its income from Pew Rents. One year's trial convinced doubters of the efficiency of the new plan; for it gathered more for the Boards than the old plan. It was used for many years until displaced by the "Duplex Envelope and Every Member Canvass" plan—the best of all, covering both Benevolence and local support. We shall presently see that it took time to evolve the best method; but the Breed plan was a definite step in the right direction, being based on the right principle of Christian Stewardship. Often a good system is a large part of achievement, if there be "first the willing mind."

The old way or custom of collecting money for the Boards was to set apart certain months or days in the year on which the several Boards should receive their offering. A manifold adverse condition might hinder large returns. Bad weather, physical indisposition, a lean purse on the assigned date might blight the hopes of the several Boards, however important they were. But the Envelope Plan will surmount such hindrances, if the spirit of Stewardship controls the giver; for the envelopes hold good regardless of bad days, bad livers, and bad memory!!

We will also recall the notable instance of the pastor's identity with every part of the church's work, as when he volunteered to personally solicit funds for the frescoing of the church. He valiantly offered personally to raise funds for this purpose, which is never a pleasant matter. His leadership so stirred interest in the project that it was accomplished splendidly. The original frescoing was greatly admired. It remains with us still except in certain color features. The groundwork of the first decoration remains. To have taken a leading part in so excellent an enterprise must have given him great satisfaction.

The Women's Missionary Societies found him always sympathetic with their work; and valued his help. Such cordial pastoral



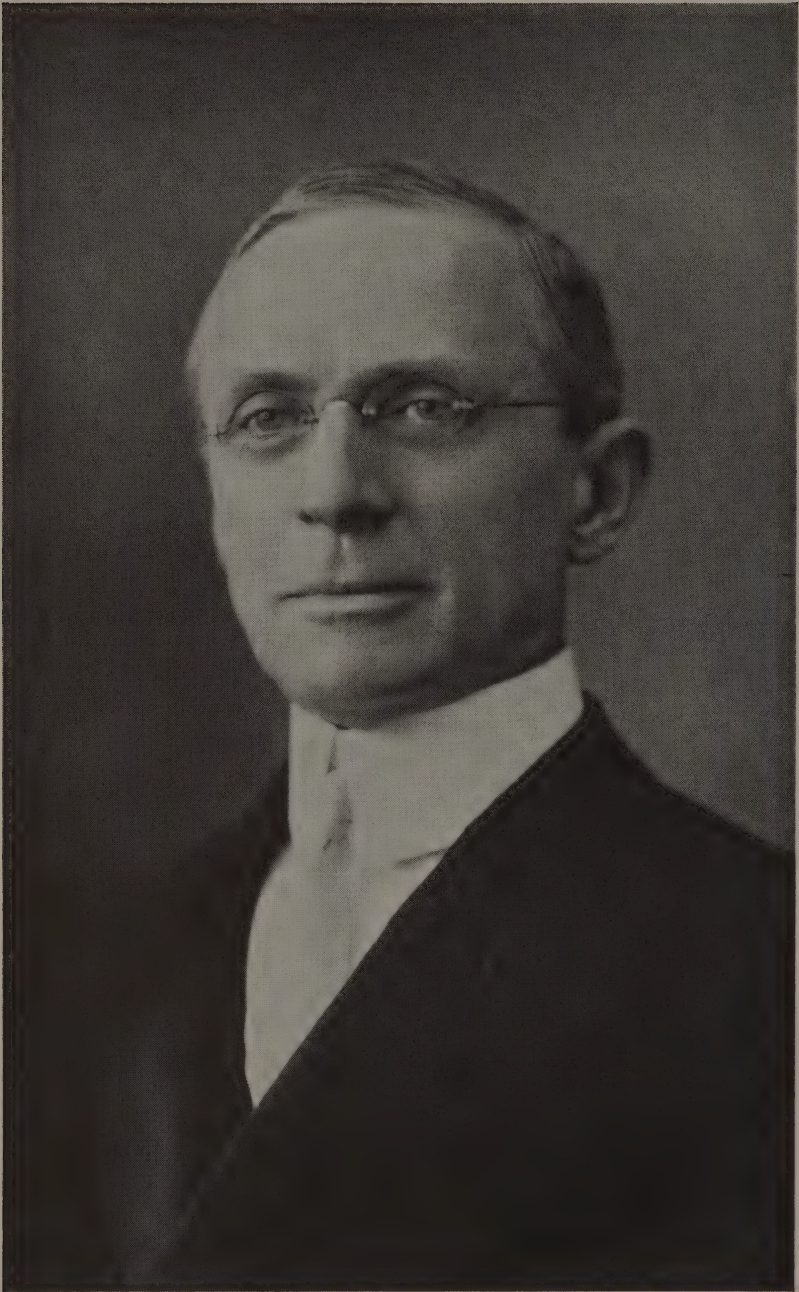
spirit of helpfulness contributes much to the carrying on of their work by these patient and persevering women's organizations! When the pastor is interested in Missions—as he should be—and by word and deeds encourages them, they have a habit of co-operating. Without such help interest and accomplishment may drag.

During this pastorate the “Young People's Society of Christian Endeavor” came into being. This pastor gave it prompt, cordial and valuable aid, and drew to himself the attachment of young and old. For many years it gave inspiration and training for the work of the church.

Mr. Breed was a very lovable person, and was most highly esteemed as a real man of God. The spiritual quality of his personality was unanimously recognized and appreciated. The winning of souls to Christ was manifestly his great objective. For this he believed, preached and lived the Gospel of Christ. There was no false note either in his theology, his character, or his life. Coming so soon after him I heard much commendation of him as one who “adorned the doctrine of God our Savior in all things.” No person expected to hear him preach anything but the old Gospel!

Physically he was not at all rugged; but rather frail. Perhaps our river climate was unfavorable to his health. Serious colds and prostration befell him in the summer of 1894. On July 29 he administered the Sacrament, and on August 1st he started on his annual vacation. In September he wrote that his physician advised a voyage to Italy and Southern France, hoping for recuperation. But upon his return to New York from Europe he wrote that his condition compelled him to seek a southern climate and remain there till Spring. He offered to resign his pastorate, if the Session thought the condition of the church required it or would be promoted by it. The Session promptly resolved to procure Supplies for the pulpit during the winter and await the result of his efforts for restoration to health. He died on February 12, 1895, at Tryon, N. C., where he sought recovery of his health. His body was brought to Philadelphia on the 15th, and on the 16th was interred at Lambertville, N. J. A committee of elders and members from this church attended the funeral.

Thus at the early age of 36 years he was called to his eternal Home, in the midst of a useful career as a Gospel minister, whom his people and the citizens generally loved and esteemed.



REV. W. T. LINN KIEFFER, D.D.  
PASTOR, FIRST PRESBYTERIAN CHURCH, MILTON, PA., 1895-1913

"An impromptu memorial service was conducted on Sunday evening, February 17, 1895, by the pastors of the town, Dr. Reimensnyder presiding. He and Revs. Mosser, Ebbert, and Fosselman made solemn and tender addresses, as did also William C. Lawson, Esq., and John M. Correy, on behalf of the congregation and Christian Endeavor Society respectively. The church was packed to its fullest capacity."

The congregation further expressed these affectionate sentiments by placing a bronze tablet in the Vestibule inscribed:

IN MEMORY OF  
REVEREND WILLIAM P. BREED  
PASTOR  
FEBRUARY 12, 1890—FEBRUARY 12, 1895

REV. W. T. LINN KIEFFER, D.D.  
1895-1913

Birth—Mifflinburg, Pa., September 8, 1850.

College—Franklin and Marshall, Graduate, June, 1871.

Theological Seminary—Princeton, 1872-1875.

Ordained—By Presbytery of Baltimore, Nov. 12, 1875.

Honorary Degree of Doctor of Divinity—Lafayette College, 1905.

Pastorates—Churchville, Md., '75-'83; Mercersburg, Pa., '83-'92; Washington, Pa., (3rd), '92-'95; Milton, Pa., '95-'13; Lincoln University in Theological Department, 1913-1928.

Received a unanimous call from the First Presbyterian Church of Milton, Pa., August 7, 1895, offering salary of \$1,500 in monthly payments, with manse and annual vacation. The Installation took place on November 11, 1895, by the Presbytery of Northumberland. Rev. James Carter, of Williamsport, Pa., presided and preached the sermon; Rev. R. F. M'Clain, of Muncy, Pa., gave the charge to the pastor, and Rev. W. I. Steans, of Danville, to the people. The pastorate thus auspiciously begun, continued for eighteen years with unbroken harmony of spirit and service.

Early in this pastorate a notable loss was suffered by the church in the death of our senior Elder, William C. Lawson, Esq. He had been an Elder in this church for thirty-eight (38) years, Clerk of the Session sixteen (16) years and Superintendent of the Sabbath School forty (40) years. He was mourned by pastor and people as one who had long been regarded a pillar of strength in the



church, a wise counsellor and an unfailing friend, always forward and active in all matters pertaining to the work and welfare of the church. He was greatly missed ; but his memory endures !

So evenly ran the course of events that it is rather difficult to select notable happenings from the common run which may be worthy of special mention. The divine ordinances were faithfully sustained throughout. The "Everlasting Gospel" was preached without adulteration or diminution. The Mid-Week "Prayer Meeting" had an almost uniformly large attendance, and knew not the check which now causes anxiety. The Young People's Christian Endeavor Society—our inheritance from the preceding pastorate—was large and helpful. The ebb had not yet come to that branch of Church life. It was recognized all the way as a source of spiritual training for the service of Christ in His church. The lack of some such wholesome religious training, in this day, in any church indicates that not all is well with it.

The first thing, out of the ordinary, claiming place in our narrative occurred on November 19, 1899, when successful effort was made to wipe out a small debt of about \$2,250. This had gradually accumulated ; and it was decided to put the matter before the people for disposal. Accordingly the congregational meeting was called for the above date, after the morning service. Full explanation was given of the matter from the pulpit ; and the request was made for at least \$500 above the amount of the debt aforementioned. Some years before, in a time of great emergency, the Session loaned the Trustees the \$500 Sanderson Legacy, and not enough surplus had gathered to pay back that sum, which all regarded a sacred "Trust" for pastoral support, and which had never been frittered away from the intent of the giver. It is yet in productive operation.

After the pastor had explained the matter subscriptions were solicited, and in less than half an hour \$2,885.50 were pledged and later it was increased to \$3,000. This greatly encouraged us all ; for it showed the spirit of earlier days was still abroad.

Along about 1900 some innovations came into use very quietly, which time has proved quite worth while. They were not startling changes, but signal improvements nevertheless. Special mention of them is here made so that we may know just when they were made.

Who knows when our "Church Bulletin" began? Do you? Many are so used to it now that it seems always to have been here. But in the old days a verbal announcement from the pulpit at the morning service was the only herald of coming events. For some years before 1900 printed newspaper slips containing "notices" were gratuitously supplied by the *Miltonian* and handed to worshippers at the door. Finally the Session thought this was neither dignified nor efficient, and resolved upon something better. Elder Samuel J. Shimer generously offered to print the weekly Bulletin, at his own expense in his own printing department, if the Session would furnish the plate for printing the picture of the church. His liberal offer was appreciatively accepted; and the first issue of the new "Bulletin" appeared on Feb. 17, 1901. A discovered copy of Nov. 13, 1913, says:

"Our Church Bulletin since its first issue on Feb. 17, 1901, has been printed by Samuel J. Shimer & Sons in their printing department. This arrangement has been purely one of accommodation on their part. It is now impossible for them to continue, and today's issue is understood to be the last.

The congregation hereby expresses its appreciation of the kindness which for so many years has given us our Bulletin in such fine form at a cost below market value, since Mr. Shimer's death, 1901. In quality of paper and typographical execution it is superior to most Bulletins. We have been proud of it. The pastor has found uniform satisfaction in the unfailing courtesy, fidelity and skill with which the printer has done his work, and regrets that the arrangement could not continue a few weeks longer. The Bulletin will hereafter be printed by The Standard Printing Co." This new alignment still continues in 1935.

In April, 1901, another great and welcome change was made. After due consideration the Session decided, as a part of their administrative function, to adopt the Sanitary, or "Individual," Communion Cup, without submitting the question to the congregation, so as to avoid possible controversy. The announcement was accompanied with a request for special contributions from members to cover the expense of it. Soon an order was sent to the Rochester Sanitary Communion Outfit Company for 8 No. 5 Trays, each containing 40 cups, one multiple Filler and one Cabinet. Wooden Cup Receivers were engaged from the Milton Novelty Works and attached to all the pews. It was at once recognized as an acceptable improvement over the common Cup.

In 1901, the Session resolved to introduce modern Offering, or "Collection," Plates, in place of the antique device heretofore used.

Young persons today may wonder, and their seniors remembering may smile, at the mention of the black velvet bags attached to wooden handles, three or four feet in length, which had been long in vogue for "taking up the collection." They were not entirely "antique," inasmuch as no bells were hidden in the underfold of the bags, which the vigilant usher might tinkle at the ears of sleeping givers, as was said of some really ancient patterns. The writer, from the pulpit as his viewpoint, never thought it reverential when the young men piled these poles and bags on or under the table in front of the pulpit!! Progress got a hearing and replaced them by the more sightly and worshipful Plates, which are still in use. Breaches of reverence in such matters in the House of God are ordinarily unpardonable.

Remembering the beneficial meetings conducted in 1883 by Rev. H. H. Wells, D.D., the Session engaged him for another visitation. He came and preached the last week in March and the first two in April, 1903. Although there was not the enthusiasm shown twenty years before, the meetings and interest were well sustained throughout and a most helpful spiritual impression pervaded the congregation during and after Dr. Wells' ministrations. His preaching had none of the peculiar features and technique of the prevalent type of Evangelist. His sermons were eminently thoughtful Biblical studies which appealed to and benefited those who sought real spiritual culture. They were such as any pastor of like ability and spiritual mindedness would preach to his own people. There was no homiletic flash or flare which attracts and moves the crowd, without leaving permanent religious deposit; and which eventually helped to put that type of Evangelist out of use! There were a number of accessions; but the greatest value was in the deepened religious life of the church.

In December, 1900, Elders Frick, Krauser and Shimer attended a conference in Williamsport which interested them greatly. Their report interested the Session, whose meeting, indeed, was largely devoted to the discussion whether this congregation might not be ready now to undertake the support of an individual Missionary abroad, as many churches were doing. There was practical unanimity as to the worth and feasibility of such a movement. But,



like many other such discussions, it ended in talk and came to nothing. The incident was unique in that such a proposition even got talked about. The churches which have entered such partnerships have suffered no loss but received much profit.

In 1904, the question of a new Hymnal became an issue. "The Presbyterian Hymnal" had so long been in use that many thought a book of more recent vintage should be selected. The Session called a congregational meeting to dispose of the matter. Accordingly after morning service, November 20, 1904, the vote was taken and the "Hymnal," edition of 1904, was unanimously adopted. It was ordered that 50 copies at \$1.20 per copy should be purchased and marked "First Presbyterian Church" and placed in unrented pews, except one for the Pulpit and one for the organist. The balance or bulk of the Hymnals were bought by individuals and marked as theirs. Since then two editions of our Church Hymnal have been issued, viz., 1915 and 1933.

In 1911, the question of raising adequate revenue for the successful operation of the church came to the front. The reading of the old Minutes assures me that it very often pushed itself to the front and had no trouble to "wear out its welcome." A joint meeting of Elders and Trustees revealed that the sources of revenue fell \$200 short of the necessary budget. It was decided to call a congregational meeting and set the facts plainly before the people. Such meeting was held after morning service on December 17, 1911. The pastor carefully explained the necessity of increasing the income by \$500. Two ways of raising money were suggested: One was by the "Pew System" (long established and then in use), which puts a price on each pew, usually in the name of the head of the family. The adequacy of the resulting income depended on the earning value of the pews and the regularity of the payment. To retain that system, in the present instance, would entail an increase in the price of the pews, inasmuch as that is shown to be inadequate; and this is confessedly an unattractive alternative.

The other proposition was substantially that which was then being rather generally introduced, and is now better known as the "Duplex Envelope and Every Member Canvass Plan," or the "Budget System." Every member of the congregation, old or young, rich or poor, would have his or her own envelope and there-

in deposit his contribution every week, "as the Lord has prospered him." This emphasizes personal stewardship as the basis of giving. Although it automatically makes all the pews "free," yet it need not keep families from occupying the one around which habit and home memories cluster!

After this explanation was clearly and fully given, prepared ballots were distributed marked, "In favor of continuation of Pew Rents," and, "In favor of the Budget System." The vote in favor of the Pew System was seventy-nine (79) against fifty-two (52) in favor of the Budget System! Thus the conservative method was entrenched for the time being. To help it raise funds without raising pew prices, it was proposed to supplement—and perhaps complement—the pew rental income by getting voluntary gifts from individuals who are able to pay for their sittings without sponging on any Pew owner! This is the germ of the Duplex Envelope idea; and it helped to ease the present situation.

I remember my personal disappointment that the new and better idea had not prevailed. The Pew Rent system of church finance had been my vexatious hindrance all through my ministerial career. I had gone the limit in my effort to boost this church forward; but the occasion demonstrated that I must wait for the better day I knew must come!! It took a World War to shake loose many old customs and methods in Church and State. When the cannon were booming, it was found easier to get the new system of finance floated, both for Benevolence and Local Support in churches. The New Idea prevailed after I had left and has long been in use successfully. It is remarkable how methods of work, like inventions in machinery, hit upon the most crude and inefficient plan *first* and then work slowly but surely to the simplest and best!

Just here it is interesting to trace the evolution of this best method. Back in 1870, April 4, the Session adopted a novel, even quaint, Plan for increasing the Benevolences. A box was to be attached to each pew in which each occupant was asked to place at least 5 cents each Sabbath! The idea of "each" was fine! At the close of the service the members of Session were to remove the coins from the boxes and put them in the Treasury to be accounted for at the end of the year. We observe that this plan would at least give the Elders something to do!! I do not know how it

worked, or what became of it; for I recall no reference to it after it was authorized. However, we can discern in it the initial idea of the Duplex Envelope; but are prone to wonder how men of large intelligence could fail to see a better way to utilize the idea than by the aforesaid Box Plan!

During the latter part of my pastorate "Teacher-Training" was strongly urged by prominent S. S. authorities upon all churches and Sunday Schools. For a number of years I taught such a Class after Wednesday evening Prayer Meeting. Our teachers and teacher-prospects were in it. The International Association required that a standard Training course covering the Bible, the Pupil, the Teacher and the Sunday School, shall be used. The late Rev. Charles A. Oliver, York, Pa., supervised the work. His book, "Preparation for Teaching," 1909 edition, which gave 20 lessons to study of the Bible and 10 to each of the other subjects, was carefully followed throughout. No haphazard effort was indulged. The course called for close study by all the participants. Some of my hardest work was done in this connection, only as part of the pastor's job. The students were attentive and even shrank not from periodical written examinations that were required. Their expressed appreciation, coupled with that of the Superintendent, was ample compensation. Further mention of this class will appear in the Chapter on Sabbath Schools, Page 121.

During this pastorate the church suffered the loss by death of four Elders, viz., William C. Lawson, Esq., on August 30, 1897; Samuel J. Shimer, June 18, 1901; John M. Caldwell, April 30, 1908; Robert M. Longmore, October 3, 1913. They were all men of strong personality and spiritual worth. They honored their sacred office with steadfast devotion and loyalty, and exerted a notable influence for good in both church and community. I well remember the sense of loss their death gave me; for they were leaders and helpers on whom any pastor might lean. The church will always be strong which has such men in its eldership. Their places are not easily filled.

\* \* \* \* \*

Thus the years passed with nothing unusual or startling to disturb the passing. Births and deaths came as in all generations. Sunshine and shadow were well mixed. Opportunity daily beckoned us to ever-present duty. At no time was there a slackening



of the ordinances of the church. Almost eighteen (18) years had passed since Installation day, without known unrest of pastor or people. Then the unexpected happened. Lincoln University called the pastor to its vacant chair of Pastoral Theology and associated studies. After anxious and prayerful consideration he thought best to accept, and asked the congregation and presbytery to consent to his release.

The years had formed ties which were not easily broken. The future beckoned to new and different work and was not viewed without a trace of anxious thought. But the die was cast; the pulpit was declared vacant on December 28, 1913; the pastor and his wife left town on January 1, 1914; and the Pulpit and Manse now awaited a new occupant!

\* \* \* \* \*

On April 1, 1914, a congregational meeting was held which elected Rev. George M. Ryall, Saltsburg, Pa., pastor of the church, and extended to him a unanimous call for that purpose. After a time Rev. Mr. Ryall declined this call.

On April 15th, a congregational meeting was held for considering and taking action on the proposal to change the system of electing Elders from the hitherto life-term to the Rotary plan, and to elect Elders to fill vacancies, however caused. The motion to make the change prevailed; and it was decided that hereafter our Session shall consist of six (6) Elders, two to be now elected for one year; two for two years; and two for three years, and thereafter two shall be elected for three years at the recurring annual congregational meeting on the 3rd Wednesday of January—later amended to read the "*2nd Wednesday of April*"—according to the well known principles of the system. At the expiration of their term the Elders must again be elected and installed. An elected Elder, who has never been ordained, must be both ordained and installed.

After this was adopted the following Elders were chosen, viz.: *Three-year term*, D. M. Krauser and E. S. Shimer; *two-year term*, C. N. Marsh and William C. Lawson, Jr.; *one-year term*, H. H. Schreyer and H. A. Moore.

Immediately after the adjournment of the congregational meeting Rev. R. C. Aukerman, Moderator, ordained as Ruling Elders

Messrs. Lawson, Schreyer, and Moore, and installed the whole number for their respective terms.

This change was fully discussed before my pastorate closed; but was postponed that its adoption and operation might be in the hands of the new administration. However, the change was made early in the vacancy. The number of Elders was soon increased to 9, then 12, and now stands at 15. This requires the minister and five (5) Elders for a quorum for the transaction of official business. Whatever the number the term of each Elder is limited to three (3) years. He may be re-elected and installed any number of times; but ordained only once.

Advantages and objections can be quoted for each system. A standard objection to the old plan is that it binds men to life-service, which some fear may fret them, and they prefer the new because it permits periodical retirement, if desired. My own pastoral contact, during my long ministry, was with the life-term plan only; and I now recall most appreciatingly, and with tender memory, many men who served long years faithfully, here and elsewhere, and brought to my help the real wisdom acquired by experience!

We should keep in mind the fact that the Session of a Presbyterian Church is not a Committee, but a Court entrusted with great and grave responsibilities. This requires *time* to develop the requisite judicial and administrative mind in the members. Its chief function is not that of a training school or camp in which young men may learn how—and the oftener the personnel changes the more men will be trained! May be so; but more likely not! Experience is the product of *time*! The word "Elder" itself implies suitable age as its background for real service. No man who has shown capacity for this position should withdraw just to give some one else a chance! Occasional changes are inevitable. To meet rare extreme situations, without fuss or confusion, may have partly motivated the origin of the rotary plan; but surely it was not intended to provide easy exit for capable and useful men, who may have become a bit weary or think they are. Litigious, scrappy men may use the exit—if they will; the other kind should stay in. However, under both systems the quotable objections are chiefly theoretical. As a rule our Elders are capable, conscientious, faithful servants of the Church.



REV. BERNARD J. BRINKEMA, D.D.  
PASTOR, FIRST PRESBYTERIAN CHURCH, MILTON, PA., 1914-1918



REV. BERNARD J. BRINKEMA, D.D.

1914-1918

Birth—Webster City, Iowa, March 27, 1879.

College—Hastings, 1904; Princeton University, Master of Arts, 1906.

Seminary—Princeton, 1907.

Ordination—Newcastle Presbytery, June 10, 1907.

Honorary Degree—Doctor of Divinity, Hastings College.

Pastorates—North East, Md., 1913; Milton, Pa., First, 1918; Middletown, Ohio, First, 1923; Champaign, Ill., First, 1931; Westminster Omaha—

At a duly appointed congregational meeting, July 6, 1914, a unanimous call to this pastorate was extended to Rev. Bernard J. Brinkema, then pastor of the Rock and Zion churches in the Presbytery of New Castle. The call promised a salary of \$1,800, with use of the manse and one month's annual vacation. He accepted the call and on September 30th a Reception was given him and his family in the chapel of the church.

His installation was held on Tuesday evening, October 13, 1914. Rev. William K. M'Kinney, Moderator of the Presbytery of Northumberland, presided; Rev. Norman E. Leith, of Watson-town, read the Scriptures and offered prayer; Rev. E. Vandyke Wight, D.D., New York, preached the sermon; Rev. Welling E. Thomas, D.D., Lewisburg, gave the charge to the pastor; and Rev. R. C. Aukerman, Sunbury, to the people.

On September 30, 1914, upon the pastor's suggestion, the Session decided to change the closing of the service of Public Worship so far as to request the congregation, after the Benediction, to remain standing a few minutes in silent prayer until the organ is sounded. The new organ permits the playing of the chimes softly during these few moments. The arrangement makes an appropriate ending to the service, being more reverent than the former abrupt exit after the Amen of the Benediction!

During the Spring of 1915 an extensive "Union" Evangelistic religious campaign was conducted by Rev. William Nicholson and J. Raymond Hemminger, his chorister. Most of the town churches, including the Presbyterian, co-operated. At the southern end of Elm Street, on a lot supplied by Mr. E. S. Shimer for the purpose, a commodious Tabernacle was erected. Much enthusiasm was aroused during this campaign, and religious activity charac-

terized the workers. A large number of accessions to the churches was recorded.

The meetings were of the Evangelistic type then prevalent, but which seem to have largely gone out of vogue. Even Dr. William Sunday and his "Saw-dust Trail" are now seldom on the Front Page. Evangelism of a quieter sort is encouraged. The emphasis is now on a more pastoral kind.

On January 9, 1916, the Session "decided to propose an amendment to the By-Laws to clear the way for the nomination and election of a Board of Deaconesses to consist of nine (9) members to serve in rotation." At the congregational meeting on February 2, 1916, it was "Resolved on Motion that in two or three weeks a congregational meeting shall be held, subject to the call of the Moderator, for the election of nine (9) Deaconesses." The vote authorizing this special meeting was 31 Yea against 11 Nay. Somehow a cog must have slipped for such a meeting was never held, and no election of Deaconesses prevailed. At least the records report none; and there are no Deaconesses here now. In the earlier day the work belonging to such an organization was entrusted to the "Dorcas Society," which eventually passed out after filling a record of good service of helpfulness. This Church has never had Deacons and Deaconesses. Such a Board might nevertheless be useful now.

At this same meeting, February 2, 1916, the Elders and Trustees were told to "get together and draft By-Laws, and submit them to some future congregational meeting." That looks as though the Church was without By-Laws from 1811 to 1916, or, if any existed, they had been allowed to drop into "innocuous desuetude!" Agitation would be wholesome anyhow! The prescribed congregational meetings came and went, without action on the subject, until January 21, 1920, when the decree of February 2, 1916, was finally executed. The By-Laws as then adopted, and on December 1 amended, will be found at the end of this book, in Chapter IX, Page 149.

The Minute of the Session on November 22, 1916, says: "The subject of Benevolence was carefully considered, and on motion it was resolved to adopt the Budget System, and authorize our pastor to make the necessary arrangements for its installation by January 1st next." Presumably this resolution contemplated the

application of certain features of the general "Budget" to amplify and improve the plan in use. We recall that back in 1892, in Mr. Breed's term, a *monthly* envelope was introduced for collecting the Benevolent contributions in place of the older plan of special days for Plate collections for specific Boards. It worked well; but might be better, if certain more recent features were taken from the "Budget" idea and applied to it, e. g., *Weekly* instead of *Monthly* envelopes; a fixed sum as a goal; gifts from Every Member; revised method of distributing the fund, etc. It was not the intention to adopt the "Budget System," or the "Duplex Envelope and Every Member Canvass," which could be done only by a congregational meeting. It was only to improve the Benevolence part of this branch. The "Duplex Envelope Plan" was not adopted until December 8, 1918. The above resolution indicates that the Benevolence of the church was a chief concern to the Session, which is fine!

On June 20, 1917, at a congregational meeting held in the Chapel it was unanimously resolved to ask Presbytery to permit us to increase the amount of salary named in the call to our pastor, Rev. Bernard J. Brinkema, so as to read \$2,000 instead of \$1,800, and the increase to begin with the month of January, 1917, with a month's vacation at whatever time he prefers! Some of us were "born too soon" to experience the thrill of a salary-increase!! Nevertheless, we are glad that a bulge came to the pockets of others following us.

The pastoral routine continued thus during four years with the usual lights and shadows which belong to pastorates. Then it came to pass that a church elsewhere thought they had stronger claim on Milton's pastor than this church had, and sent him a call which he felt constrained to accept. This necessitated a congregational meeting to act on his resignation. It was called for October 16, 1918. The memorable "Flu" epidemic happened just then and the meeting had to be postponed, as about all public assemblies were omitted. The congregational meeting was then called for November 12, 1918, at which time the pastor's request that the people join him in asking Presbytery, meeting in Williamsport on November 25, 1918, to dissolve the existing pastoral relationship, was acceded to. The Presbytery granted the request for dissolution.



The congregation adopted commendatory resolutions and expressed regret that the separation had come to pass. The people did not wish to stand in his way of wider work and larger realizations. And thus the pulpit and manse became vacant and again awaited the coming of a new occupant! Men come and men go; but the Lord's work goes on forever!!

SABBATH, DECEMBER 8, 1918

#### Adoption of the Budget System

A congregational meeting was held after morning Worship "to decide on adopting the 'Duplex Envelope System' for current expenses." Elder Shimer presided, and presented the matter for the Session; John Y. Schreyer for the Trustees. The motion to adopt this Plan for gathering the funds for both Benevolence and Local Support was, without debate, unanimously agreed to. It will be remembered that on November 22, 1916, the Session adopted the "Budget System" for the Benevolence only; but the present action by a congregational meeting places both causes under this Plan.

Turning back to a similar meeting on December 17, 1911, we find that the same question was then considered and, by some, thought to be settled for "forever and a day," by a decisive vote of 79 in favor of retaining the "Pew System" to 52 in favor of the "Budget," or the "Duplex Envelope and Every Member Canvass" way of gathering funds for the church's multiform work. Figuratively speaking, some will remember what "a black eye" the Budget System and its friends got that day! But they could afford to wait for the vindication of their judgment, which came so quietly and smoothly on this day, December 8, 1918. They were only seven (7) years ahead of the others; and the years since its adoption have demonstrated the merits of the Budget Plan. The writer does not say "I told you so!" Nor does he deny that you might find the words in the back recesses of his mind, if you could see that far—only they do not spell a taunt; they can only mean cordial congratulations!

It is noteworthy, in this connection, to observe what important events or enactments have occurred when this church was without a Pastor. (1) Rev. Thomas Hood left in 1835 and the vacancy lasted until 1838. During that time the congregation built their first church on Front Street twenty-seven (27) years after organi-

zation. (2) On April 15, 1914, after the close of my pastorate the "Rotary Eldership System" was substituted for the life-term. (3) On December 8, 1918, the Duplex Envelope and Every Member Canvass System displaced the venerable and unsatisfactory Pew System; and (4) on March 21, 1923, the Amendment to the Rotary Eldership System, adopted March 15, 1921, making an Elder ineligible for re-election for one year after the expiration of his full three-year term, was repealed. Now every Elder is eligible for immediate re-election.

These actions show some self-reliance on the part of the pastorless congregation.

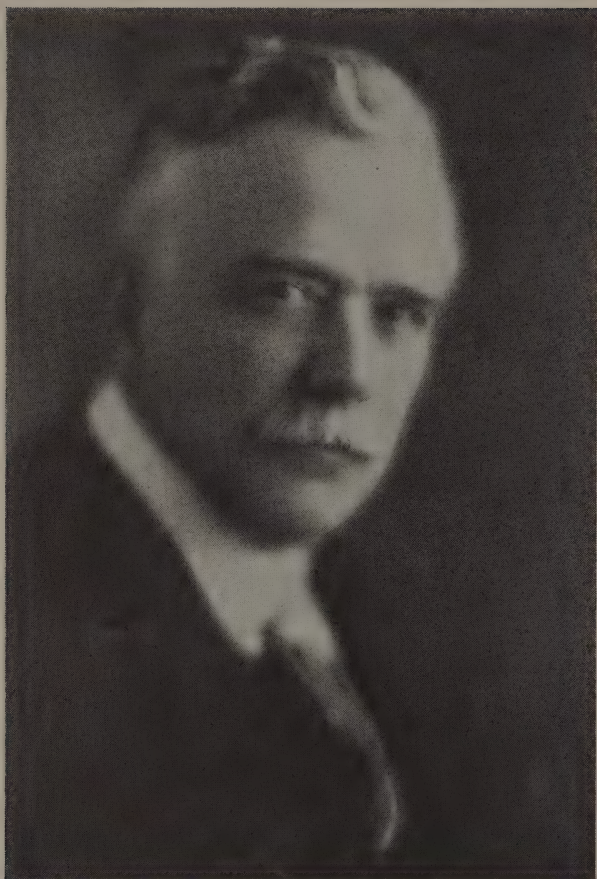
REV. ALBERT H. HIBSHMAN, PH.D.

February 17, 1919 — December 31, 1922

A congregational meeting of the First Presbyterian Church of Milton, Pa., was called for December 29, 1919, to elect a pastor, if the way be clear. Rev. J. Walliston Kirk, D.D., pastor of the Mahoning Church, Danville, and Moderator of the Session, presided. The concensus of opinion was thought to be that a pastor should be secured as soon as possible.

Dr. Hibshman, being at the time "Pastor-at-large" of the Presbytery and having preached a number of times acceptably to this congregation, was promptly thought of as a desirable candidate for the vacant pulpit. His name was formally presented as such. He was elected and given a unanimous call, which offered him a salary of \$2,750, with use of the manse and one month's vacation. He accepted the call. His installation took place on February 7, 1919. Rev. J. W. Kirk, D.D., presided and preached the sermon; Rev. Frank B. Everitt, of Lewisburg, gave the charge to the pastor; and Rev. James W. Gilland, D.D., to the people. The pastor and his family were comfortably domiciled in the manse, ready for fellowship and service.

During the period of the "New Era Movement" this church cordially co-operated with it. On May 15th the Session manifested this by "instructing our Treasurer to remit one-half the amount due for Presbyterial work and the balance to the New Era Movement—\$1,600." And again on March 1, 1920, the memorandum is that \$101.25 were set apart for the specific purpose of providing 135 copies of the "New Era Magazine" for the members of this



REV. ALBERT H. HIBSHMAN, PH.D.  
PASTOR, FIRST PRESBYTERIAN CHURCH, MILTON, PA., 1919-1922



church. Similar donations throughout that period attest the church's support. This suffices to show that the aim was up to maintain an intelligent constituency in support of a worthy cause in the time of the post-war distress. The church has never been slack in response to current needs!

On September 14, 1919, a proposition was submitted to the Session, which shows how far we have gotten beyond the ways and means of the olden time. This was a request from the Sunday School for the Session's approval of the "installation of a Moving Picture Machine in the Sunday School as a means of instruction!" Evidently there was some spontaneous doubt as to the wisdom of this, on the ground of both physical safeness and spiritual worthwhileness; for the motion for approval was consigned to "the Table for consideration at the next regular meeting." As very often happens in such case the "table" becomes the grave of the proposition! Anyhow, it does not seem to have been revived at any future meeting; and the Sunday School outfit does not now include a Moving Picture Machine!

At a joint meeting of Elders and Trustees the following week a situation confronts the reader of the record, which almost seemed to him like the ghost of a forerunner! The familiar shortage of finances thrust itself upon the assembled officials. This was caused by "unusual repair expense during the year leaving insufficient funds for the actual needs for our spiritual work." The situation was real enough to cause the appointment of two Elders and two Trustees as a committee, with the Moderator as Chairman, "to provide ways and means to raise \$5,000 to liquidate our church debt and pay for improvements necessary." The efficient committee must have found the desired "ways and means" which relieved the temporary stringency. Some months later, on April 25, 1920, a congregational meeting, called for the purpose, resolved by a rising vote, that the pastor's salary shall be raised to \$3,600 commencing with May 1st. The aforesaid ghost seems familiar enough to a former pastor; but the happy result of its removal is quite aside from his experience! Congratulations!!

It will be remembered that on February 2, 1916, the Elders and Trustees were instructed to draft By-Laws, if none were extant, and report the same to a later congregational meeting. That appointment was not fulfilled until January 21, 1920, when such By-

Laws were enacted. They may be seen at the close of this book, as amended December 1, 1920.

On April 20, 1921, a committee was appointed to report to a subsequent meeting of the congregation a plan for amending the Rotary Eldership System so that an Elder, or a Trustee, who has served a full (3-year) term shall not be eligible for re-election *for one year after* the expiration of his term. The committee reported such a plan to the congregational meeting on March 15, 1921; and it was adopted. It continued in use until March 21, 1923, when it was repealed during the vacancy, thus leaving such officer eligible for re-election at the expiration of his full term!

An expanded vision of Milton developed in 1921. For on February 7th it was represented that a considerable population in the southeast section was insufficiently Churched and that this warranted the starting of a Mission Church there under the auspices of the First Presbyterian Church. It was proposed to petition the Presbytery of Northumberland for "the privilege of using, under the direction of said Session, \$3,000 annually from the "Benevolent Budget" assigned to that church for a period of five years for the erection, equipment and maintenance of a building for community, religious, educational, and social work." Presbytery's favor was not won for the project, inasmuch as Milton had not yet reached the Metropolitan proportions, nor this Church the large all-round growth, which justified the undertaking. The vision of another church faded away. It looks now as though it will not soon be renewed! We recall that it took Rev. John Bryson ten years of extra service to get enough real Presbyterians together to start a Church without any building or equipment whatever!

On November 10, 1922, after nearly four years of earnest and faithful pastoral labor, Dr. Hibshman announced that he had received a call from the Wakefield Church of Germantown, Pa., and asked for a congregational meeting on Wednesday evening, November 22, after Prayer Meeting, to consider and act on his resignation, which he would then formally present. He asked the congregation to join him in requesting the Presbytery of Northumberland to dissolve the pastoral relation, the dissolution to take effect on the last Sabbath of December, 1922. Resolutions of esteem and appreciation of faithful service during the past four

years were adopted and engrossed on the Sessional record. And thus once more the pulpit and manse became vacant and awaited the coming of a new occupant.

REV. WILLIAM G. FELMETH, D.D.

1923-1928

Birth—East Moravia, Pa., February 20, 1885.

College—Penn State, Ex. '07; Westminster, 1908.

Seminary—Western Theological, 1908-1911.

Marburg and Berlin Universities, 1911-1912.

Ordination—Presbytery of Beaver, May, 1910.

Pastorates—Brilliant, Ohio, 1912-1914; New Kensington, Pa., 1916-1923;

Milton, Pa., 1923-1928; Third, Elizabeth, N. J., 1928—

Honorary Degrees—Doctor of Divinity, Westminster College.

Less interested in D.D. than in degrees earned, viz.:

A.M. from Westminster, 1912; Fellow of Western Theological Seminary, 1911-'12; Fellow of Berlin University, 1912; B.D. under Kaiser Wilhelm Fellowship, 1913; S.T.D. Western Theological Seminary, 1915.

On March 21, 1923, a congregational meeting of the First Presbyterian Church of Milton was held for the purpose of calling a pastor, if the way be clear. A cordially unanimous call was extended to Rev. William G. Felmeth, pastor of the Presbyterian Church at New Kensington, Pa., in the Presbytery of Blairsville. The call promised an annual salary of \$4,500, with the customary free use of the manse and a month's vacation each year. He accepted the call, and as promptly as possible took possession of both pulpit and manse.

Early in May a committee was appointed to arrange for his installation in June. This took place on Thursday, June 21, 1923, 7:30 P. M. Rev. Chester W. Todd, Sunbury, Moderator of Northumberland Presbytery, presided; Rev. Hugh G. Moody, D.D., Presbyterial pastor at large, preached the sermon; Rev. Edward W. Byers, Jersey Shore, gave the charge to the pastor; Rev. William H. Clipman, Mifflinburg, to the people. Thus a new pastorate was auspiciously begun, when Milton was enjoying industrial prosperity and bright days ahead beckoned the Church to larger tasks and activities.

On April 3, 1924, the Session voted to assume the cost of a one hundred dollar (\$100) Scholarship in each of the two Theological





REV. WILLIAM G. FELMETH, D.D.  
PASTOR, FIRST PRESBYTERIAN CHURCH, MILTON, PA., 1923-1928

Seminaries, Omaha and Western. This supplies a text for the remark that our church approves the high standard of an educated Christian ministry, which has uniformly prevailed in Presbyterian history. Such a ministry is essential to Gospel propagation; for though it be oft spoken of as the "simple Gospel," it takes more than a simpleton to tell it. An uneducated ministry is a delusion.

Hence our Theological Seminaries should be generously supported and guarded. Occasional signs indicate a disposition to lower the standard. But it can only be suicidal to admit men to ordination who are not educationally as well as spiritually qualified for it. I heard one of our Seminary Presidents say: "A student seeking admission to the ministry needs *Knowledge, Grace, and Common Sense*. It might be said to him . . . "If you lack *knowledge*, come to our Seminary, and we will try to give you that; if *grace*, go to God, for only He can give you that; but, if you lack *common sense*, we cannot do anything for you." And that's about the truth!

This Milton church long and justly held high reputation for liberal support of the organized Benevolences. Presbyterians are generally so rated. In the post-War period our standards held front rank in the Presbytery. Notwithstanding the frightful cost and privation of the World War, it was followed by an apparent era of prosperity which put money in circulation. Industries boomed; banks flourished; luxuries tempted all classes to spend freely. Throwing caution to the winds, many people became near—or actual—spendthrifts, as though luxuries were necessities and life without automobiles, radios, travel and the like were meaningless. Misled by a will-o-the-wisp, we soon found ourselves swamped in the worst depression in American history. Instead of saving in the years of plenty for the possible lean years ahead many spent what the days brought them—if not a bit more. Extravagance became the spirit of the time. It could not last; it was a fiction!

In that time of plenty this church did not forget her stewardship, but steadily raised the level of her Benevolence! At his first annual congregational meeting the pastor reported the unprecedented "grand total of Benevolence of \$13,632.15, besides many unrecorded benefactions!!" This was not altogether the spontaneous outflow of congregational generosity, nor of only this pastor's effi-

ciency; for some of it harks back to the hand and voice of his immediate predecessor. But any one familiar with the ordinary process of such acquisition will suspect that there must have been some winsome pastoral appeal for the liberal support of prime causes! Such things seldom make the goal without pastoral push and pull. Perhaps he was something of a money-getter, as men say. The story is told that a small boy one day swallowed a silver dime. The mishap threw the household into great alarm for the boy's safety. The cry was heard, "Run for the Doctor, quick." A boy companion said, "No; run for our preacher; for I heard Pop say *he can get money out of anybody!*" Money was plenty; the people were liberal; but the preacher's art and ardor must not be discredited by saying such "grand totals" would be gleaned without him.

I find another high sentiment expressed at the same time as the above, which sometimes seems almost forgotten or held in abeyance, viz., that, the Church having been established as an agency to lead men to Christ, he hoped this church would supplement the foregoing liberal giving by the "grace and reputation of a Saving Church because so many men are finding their Lord within these walls." "A Saving Church!!" Is not that the one worthwhile thing after all? Winning *money* for our Lord is a great thing; but *winning souls* is a greater thing! Are we doing our best for it?

As a matter of local history mention should be made that in 1926 a general feeling developed that our church building should be enlarged to meet the needs of the Sunday School and Social interests. This could be done only by building an addition, or a separate edifice. A Preliminary Building Committee canvassed the matter fully, and their report was favorably considered. The undertaking, however, was found to involve more outlay than circumstances warranted, and consequently was abandoned. It was a dream that did not come true!

The Post-War days presently turned cloudy and chilly. Dr. Felmeth tells the story briefly, in his reply to my request for any notable happenings in his pastorate. He said, "Looking back I think my judgment would be that we held the line during those difficult years when the community's major industries were crumbling and the town was having to reorientate itself financially and



socially. What strain that threw upon a church like the Presbyterian Church of Milton can only be appreciated by pastor and Session. It was heartbreaking and discouraging to face the fact that leadership in Benevolences was slipping from her grasp. We managed to retain the leadership in Presbytery which you older men had gained for us." This of itself was a notable achievement, and should give inspiration and hope to those who carry on the work in the days that have since grown more cloudy and more chilly!

Our eyes are next led out upon a wider field and a new enterprise. The Board of Ministerial Relief sent a letter to the Clerk of the Milton Session requesting the grant of their pastor's services in furtherance of the cause of Pensions which was then pressing itself upon the mind of the Church at large. The Session acceded to the request, "if agreeable to the pastor's wish and it would not overtax him." The following paragraph of our narrative will explain the outcome of it.

The Pension Board of the Presbyterian Church U. S. A. is now in successful operation. It aims to assure assistance to all our ministers who have passed a certain age in active service. Such help is obviously needed, inasmuch as the income of the average minister cannot yield a surplus in anticipation of inevitable retirement, when self-help has ceased. Some noble-minded and large-hearted men conceived the idea of the Pension Fund, and started the Laymen's Movement to establish it. Our people had to be educated concerning it; for to many minds it seemed quite Utopian. Finally the Plan was wrought out and the campaign began.

A "Flying Squadron" of speakers was sent throughout the country to explain the plan and plead for its adoption. To people generally it seemed rather daring to attempt to get \$15,000,000 pledged as the initial outfit and then induce the churches and ministers to pledge a fixed percentage to its upkeep and development. The group of orators were given a big task; but they did their work so effectively that the supposed Utopia became assured fact, and is now the source of cheer and comfort to thousands of ministers who would otherwise be perplexed and anxious.

I shall never forget the scene I witnessed from the gallery of the vast auditorium in San Francisco in which the General Assembly and visitors heard the Chairman of the Layman's Committee, Hon. Will Hays, read his remarkable report. We listened almost

breathlessly to his full narrative of the "ups and downs" of the undertaking, not knowing whether it had actually "gone over the top"; and the speaker carefully withheld his final statement of success until his last sentence in which he announced that \$15,-045,032 had been pledged for the plan—and additional belated pledges were handed to him as he finished!! A political Convention would perhaps have greeted such a glad climax with an outburst of handclapping and other noises; but not so this great church throng! For an instant there was perfect quiet, and then a voice started "Praise God From Whom All Blessings Flow." Every person at once stood upright; and I do not expect ever on earth to hear that grand Doxology sung as it was sung then! Fervent prayers of Thanksgiving also were offered in expression of every heart's gladness. At that time I was twelve (12) years past the minimum age—65 years—for beginning participation in the benefits of the great achievement, with fifty-two (52) years of continuous active service back of me. It brought real tears to my eyes to think that my great church had extended me and thousands of others a cordial hand of help for the soon coming end of my pay-check period in the ministry!

I have taken the space and time to tell this, that it might give meaning and emphasis to the Pension Board itself and to the service rendered by the pastor of the Milton church, Rev. William G. Felmeth, D.D., who was one of the five speakers who traveled far in the aforesaid campaign of exposition and persuasion. Having the talent and address for such work he contributed much to its consummation; and this church may be thankful that they gave him "leave of absence" for the service! After the period of addresses, which "sold the idea to the Laymen," he organized the campaign in Minnesota, and North and South Dakota. It must ever be an occasion of happy reflection to him that he could and did lend a strong hand to this splendid service!! The Assembly Minutes of 1927, upon its consummation, called it "the most colossal task in all the history of the Presbyterian Church in the U. S. A."

After this nothing especially noteworthy transpired until May 2, 1928, when Rev. William G. Felmeth presented his resignation as pastor, giving the congregation as his reason for this extraordinary step the fact that he had received a call from the Third

Presbyterian Church of Elizabeth, N. J., which he felt constrained to accept. It was with deepest regret to himself that he requested the congregation to join him in asking the Presbytery of Northumberland to dissolve the pastoral relation, to take effect on June 1, 1928. The congregation fully reciprocated his regret, but after hearing his reasons for the request complied with it—as did the Presbytery also.

Soon thereafter Dr. Felmeth and family removed to and took up their work in Elizabeth, N. J. As was expected he soon established himself in the esteem of his church and of the Synod of New Jersey, in which he now holds the responsible position of Chairman of its Committee on National Missions. Doubtless his talent and interest will there as here accrue to the forward looking of that great Cause of Benevolence. It savors of monotony to say it; but fact is fact, and pulpit and manse go into the record again as *vacant* and awaiting a newcomer!

REV. THOMAS LAW COYLE, A.M.

Birth—December 3, 1902, Everett, Washington.

College—Wooster, 1919-23; A.B., '23; Princeton University, 1924-26; A.M., '26.

Seminary—Princeton, 1923-26; Th.B., '26; Harvard, 1926-27; Fellowship in Theology.

Ordination—September, 1925, by the Presbytery of Long Island.

Pastorates—Truro, Nova Scotia, Can., 1926-28; Assistant Pastor, Mt. Airy Church, Philadelphia, Pa., 1928-29; Milton, Pa., March 31, 1929—

A congregational meeting of the First Presbyterian Church of Milton, Pa., was held on March 6, 1929, for the purpose of electing a pastor, if the way be clear. Rev. F. B. Everitt, of Lewisburg, Pa., was Moderator. Rev. Thomas Law Coyle was nominated by the Recommendation committee, and unanimously elected. A call was authorized which offered a salary of \$3,600 annually with manse and a month's vacation, and the payment of the Pension  $7\frac{1}{2}\%$  requirement of churches. The call was accepted and arrangements made for the installation on April 23, 1929. On that date a large congregation assembled with a spirit of cordial welcome and good fellowship. The Moderator of the Presbytery of Northumberland, Rev. Joseph C. Stewart, of Berwick, Pa., presided; Rev. F. B. Everitt preached the sermon; Rev. David De-





REV. THOMAS LAW COYLE, A.M.  
PASTOR, FIRST PRESBYTERIAN CHURCH, MILTON, PA., 1929-

Forest Burrell, D.D., of Williamsport, Pa., gave the charge to the pastor; and Rev. W. T. L. Kieffer, D.D., a former pastor, gave the charge to the congregation.

The Pastorate, thus auspiciously begun, is yet in continuance, and may be said to be *making* history in distinction from its predecessors which *have made* theirs, as herein reviewed. It seems best to leave to a future historian the telling of the whole story of plans and dreams, realized and unrealized. But several items in the official record attract attention as pertinent to history-making; and thus are in place here in that capacity.

The reader of this narrative will recall the account given in Chapter IV on "Church Buildings," of the extensive renovation and improvement of our church property in 1930. The story need not be repeated here, as it was fully told there. Suffice it now to say that this work was done early in this pastorate and should be accredited to it as part of the forward movement which has characterized this church hitherto. After careful investigation as to needs and resources it was decided to undertake a thorough renovation.

Unfortunately no gifted prophet had foretold the fateful "Depression" then about to check the flow of coin, which had so long encouraged all kinds of extensive, as well as expensive, construction plans. Unexpected necessities developed, with inevitable enlargement of cost and a larger residuum of debt than was intended or desired. The removal of this now constitutes a major proposition. Like similar deadweights in the Past, it will be removed, if the spirit survives of those who, after the 1880 catastrophe, built the church and dedicated it "Free of debt," although their homes and churches had just been destroyed! Should the long-promised "Recovery" actually soon "turn the corner," behind which it has so long been said to be hiding, liquidation would be a minor matter. Meanwhile the burden shall be chipped away; and the renewed, beautiful and complete church shall be a continuous comfort to those who worship in it.

History has a way of repeating itself; and sometimes thus shows an odd contrariety of events. In December, 1900, the Session sympathetically discussed the feasibility of this church assuming the support of an individual missionary, in part or wholly, on the Foreign Mission Field. The matter ended with the discus-

sion. Thirty-one years later, in December, 1931, the Session appointed a committee to "obtain information concerning the ways and means of having our personal representative on the field of Foreign Missions." When it became known that this movement did not coincide with the "view-point" of the Woman's Missionary Society, the Session decided that "further consideration of this work shall be held in abeyance." Possibly this proposal may come back thirty years hence; but, if so, it shall find the rebuff strengthened by the two-fold adverse precedent. Anyhow it is not likely the "third time will be the charm!" We applaud the faith, devotion and courage of the women of 1873 who, despite discouragement, organized our Women's Foreign Missionary Society and victoriously carried on through the years. That was a great outreach! Nevertheless, some churches today are finding more inspiration than drain in the special outreach of personal representation on the Foreign, or the National Mission Field, or both!!

On November 13, 1933, the pastor asked the Session for leave of absence from December 1, 1933, to September 1, 1934, in order that he might attend some University for further study of Philosophy and other subjects. This request was granted. After some months in Southern California, where he attended their University, he returned East in the Spring and went to Edinburgh, Scotland, where he spent a longer time in the University there. At the close of the University year he spent the remaining months in travel in various countries; and returned to Milton in time to resume work on the stipulated date. During his absence the pulpit was supplied by various ministers engaged by the Committee on Supplies in whose charge he had left the matter. At the request of the Session Rev. W. T. L. Kieffer, D.D., former pastor, acted as Moderator during the temporary vacancy, in conformity to the Constitutional requirement for such leadership, with subsequent approval by the Presbytery.

The making of history will continue. Extraordinary events may be few. The common-place obtains mostly in church routine. We cannot foresee the future, or say what may or shall be. It is comparatively easy to tell past events, when once trailed; but we lack perspective, not knowing what a day may bring forth, whether much or little. As we erect our "Ebenezer" in evidence



that "Hitherto hath the Lord helped us," we wish for this and future pastorates the continuance of His gracious benediction and guidance.

MEMBERS OF THE MILTON PRESBYTERIAN CHURCH  
WHO BECAME MINISTERS

When I undertook to write the story of our Church, I had an ambition to find out, besides many other things, if any ministers had, in the early period, come out of our membership. I got little encouragement from those now living. None knew of any except my son at or near the end of the long trail. Considering ours a real church, I could not think it so barren that there could have been only one minister produced in over one hundred (100) years! This thought pervaded all my search for information on all manner of facts; and I find the early years were more fertile than the recent ones.

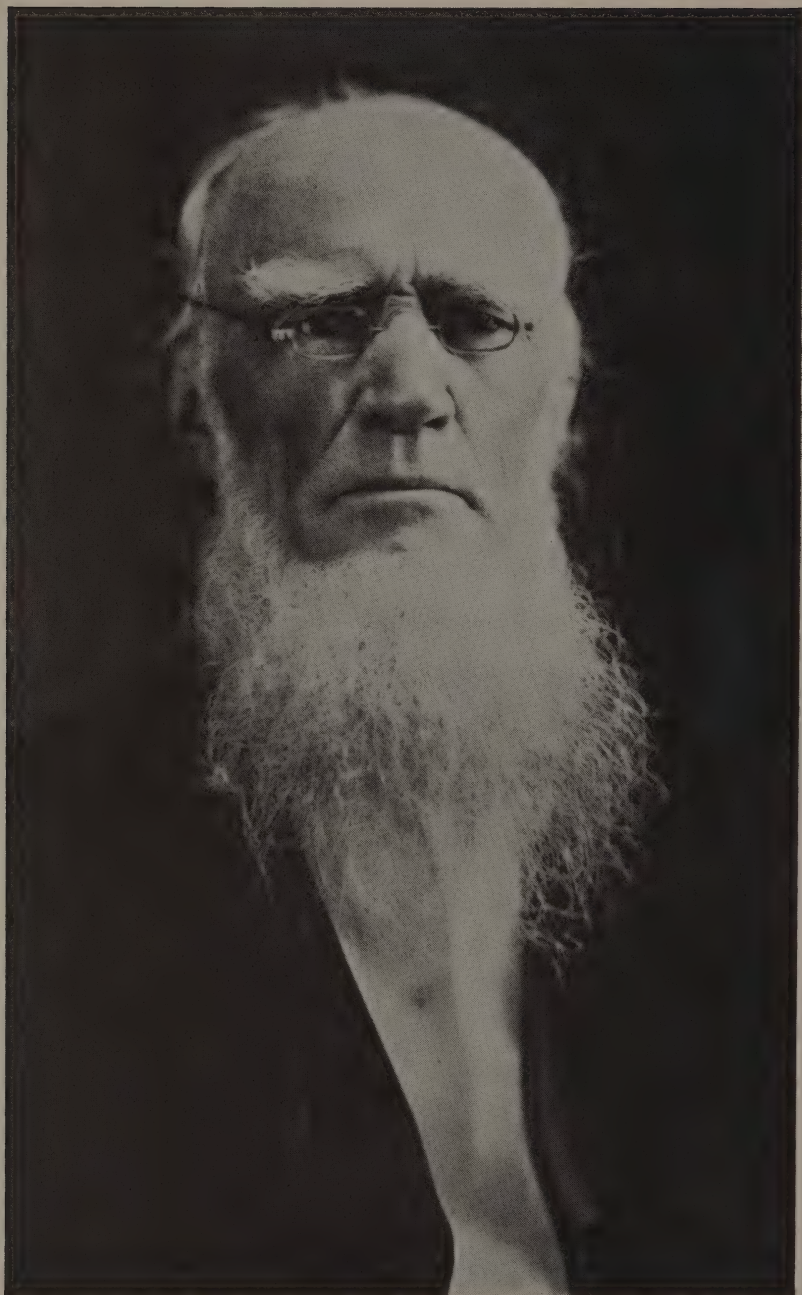
During my own pastorate I must have asked for information on this special subject; for one of our oldest and most esteemed ladies gave me the following note, which had become lost to sight and memory until recently recovered quite remarkably. No date is given:

"I think of four ministers that I presume belonged to this church, although I have nothing but my own knowledge of them. Some one else may be able to give dates.

*Rev. Matthew Laird*, who went as a missionary to Africa, and he and his wife died there of the fatal fever soon after they arrived. He was a member of this church. *Rev. Joseph Marr*; *Rev. Phineas Marr*; *Rev. David Hull*.

And I don't think we ought to overlook our *Dr. Hepburn* who has been a Missionary over fifty (50) years.—Elizabeth C. Lawson."

The fortunate finding of this brief note started and stimulated investigation which should have been stressed at the time; but was not. I am assured that several of these men were members of this church at the time of ordination. *Matthew Laird* appears to have belonged to Lewisburg. *David Hull* and *Dr. Hepburn*, and the latter's younger brother, *Slator Clay Hepburn* (whom she does not mention), and *Joseph Marr* are clearly certified as members. *Phineas B. Marr* is marked as such by strong circumstantial evidence. A serious handicap to identification is found in our very scant records, both Minutes and Register, of the early day. We are glad to have gotten as many as we have; and will take more if we find them!



REV. JOSEPH MARR

ORDAINED AN ELDER OF THIS CHURCH, OCTOBER 17, 1828

ORDAINED A MINISTER BY THE PRESBYTERY OF NORTHUMBERLAND, APRIL 27, 1835

## REV. JOSEPH MARR

Joseph and Susanna Frampton Marr, the pioneer Marr settlers in this region, had two daughters and four sons. Of the former *Hannah* married William Hull and became the mother of Rev. David Hull herein mentioned. Of the sons *William* married *Mary Barber*. They had three daughters and six sons. Joseph was their oldest son, and was born March 14, 1806.

Inasmuch as our Sessional Minutes do not at all extend beyond or back of 1826, and from that time on for a number of years are most fragmentary, and we have no roll of members so far back, we cannot say just when this young man united with our church. But several facts point to early membership. In 1825 a Union Sunday School was started in the log Schoolhouse on Lower Market Street. The persons who conducted this school were mostly Presbyterians. Mr. Arthur M'Gowan, a Presbyterian Elder, was Superintendent and Joseph Marr, Phineas B. Marr and David Hull were some of his teachers and active workers.

On October 17, 1828, Joseph Marr was elected and ordained an Elder in the First Presbyterian Church of Milton; and served as such until he had finished his theological studies at Princeton, and was then ordained by the Presbytery of Northumberland on April 27, 1835. Thereupon the Sessional record says: "Joseph and Harriet Marr removed out of the bounds of this congregation." This was the usual thing for a minister to do after his ordination.

His ministry extended over forty-six (46) years, including service in Buffalo, N. Y.; Northumberland, Pa.; '42-'51 in Canada; '52-'54, Berwick. From 1858 to 1875 he was in St. Louis and Kansas City, Mo. He was honorably retired, with his home in Harrisburg, Pa., 1876-1881. He died in Lewisburg, Pa., at the home of his daughter, Harriet, wife of General Irwin Gregg, June 27, 1881, aged 75 years. It is noteworthy that he early identified himself with the religious activities of the church. At that time it was unusual for a man so young as 22 years to be elevated to the Eldership, although now it is not considered too young. Mr. Marr had ten (10) children and many descendants living in Kansas, Mo., and South Carolina as well as in Pennsylvania.





REV. PHINEAS B. MARR  
ORDAINED BY PRESBYTERY OF NORTHUMBERLAND, 1834

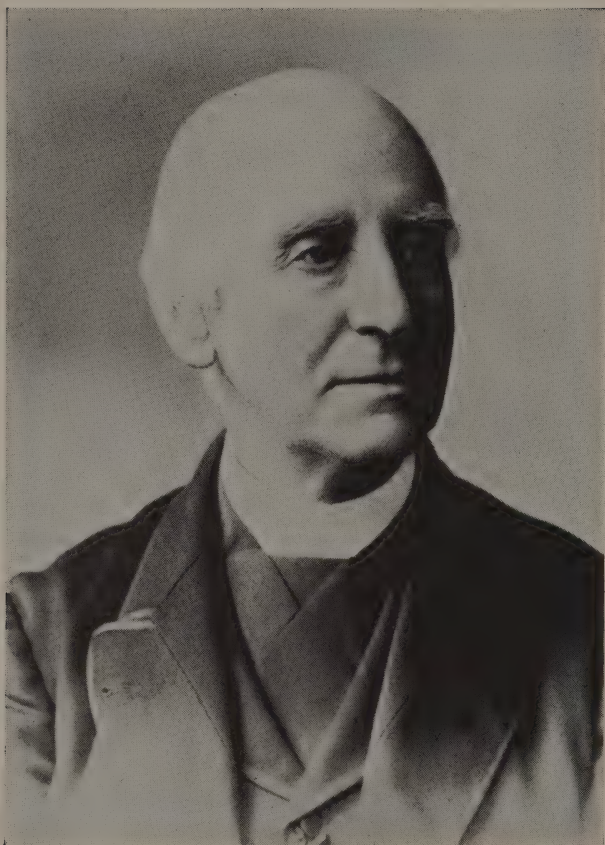
REV. PHINEAS BARBER MARR

Ordained November 18, 1834

He was the second son of William Marr and his wife Mary Barber Marr; and was born June 8, 1808. His childhood and youth were evidently spent in the bounds of the First Presbyterian Church, before and after organization. The absence of church Register and Minutes of that early period deprives us of indisputable evidence of his actual membership in this church; but there is strong circumstantial evidence of it, e. g., in the aforesaid averment of Miss Lawson, whose personal knowledge of early days was large; also that he and his brother, Joseph, were among the listed teachers in the first Sunday School started in Milton in 1825, with mostly Presbyterian officers and teachers. We have no records of the first fifteen (15) years of our church's history (1811-1826). Presumably these brothers joined the church prior to 1826, or mention would have been made of the fact if after that. They were earnest Christian young men sufficiently mature to be capable teachers in the Sunday School; and as Joseph was made an Elder in 1828, the indication is that they both were Presbyterian communicants *before* 1826. I shall so regard and count them until the contrary is proved.

Phineas B. Marr attended Jefferson College (1830); graduated from Princeton Theological Seminary, in 1834; was licensed by the Presbytery of Northumberland, October 2, 1833. He preached in Williamsport and Lewisburg in 1833, and was ordained and installed pastor of the Lewisburg church by Northumberland Presbytery, November 13, 1834. He continued in that relation till April 1, 1852, eighteen (18) years, the longest pastorate that church has had. He later served also as Stated Supply, for different periods, of Muncy and Bethel; Shamokin; Derry; and Lewisburg until 1874. He died in Lewisburg January 28, 1874, aged 66 years, having filled out forty (40) years in the Gospel ministry.

He married Mary Graham at Lewisburg. They had eleven (11) children, one of whom was Judge William A. Marr of Schuylkill County, at Ashland, Pa. Two other sons became Presbyterian ministers, viz., Rev. James A. Marr and Rev. George A. Marr.



REV. SLATOR CLAY HEPBURN  
ORDAINED BY PRESBYTERY OF NORTHUMBERLAND, 1845  
ACTIVE SERVICE, 50 YEARS



DAVID HULL  
Ordained, 1836

He was born just north of Milton, June 8, 1806. His name appears among those of the teachers in the Union Sunday School which was established in 1825, in the log school house on Lower Market Street. He was then probably about nineteen (19) years of age; and evidently was an active worker in the church. When the Superintendent of the Union Infant Sunday School, organized in 1826, removed from Milton, Mr. Hull took his place and had charge of it till he went away to school to prepare for the ministry. He was an Uncle of Mr. William Hull, now a member of this church and our fellow-citizen, who certifies his church membership here.

He attended Jefferson College and graduated there in 1832. Then he took the full course at Princeton Theological Seminary, graduating in the class of 1835. He was ordained by the Presbytery of Northumberland in 1836, at the age of thirty (30) years. With the exception of seven (7) years spent in New Jersey most of his ministry was spent in this Presbytery, including Shamokin and Elysburg, Hepburnville, St. Marys, etc. His health failing he retired to Williamsport after 1872. His active ministry covered thirty-six (36) years. One of his sons had gone to Arkansas and had not been heard from. He made two trips there in search of him, and died there in Alexander, Arkansas, August 12, 1886, a little past eighty (80) years of age.

He was born and reared in a household of faith and instructed in the great truths of God's Word. His fidelity to that training is attested by his life and work throughout a long and useful ministry. It is greatly regretted that no picture of him can be found.

REV. SLATOR CLAY HEPBURN  
Ordained, 1845

His father was Samuel Hepburn, Esq., an esteemed citizen and lawyer, who resided many years in Milton. He graduated from Princeton University in 1803, and removed to Lock Haven in 1860, and died there in 1865, aged 83. He had two sons and five daughters. The older of the sons, James Curtis Hepburn, became the eminent Medical Missionary in Japan. We shall hear more of



REV. WILLIAM MILES KIEFFER  
ORDAINED BY PRESBYTERY OF NORTHUMBERLAND, MAY 18, 1909

him later. The younger son was Slator Clay Hepburn, so named because his mother was a daughter of Rev. Slator Clay.

He was born in Milton, October 19, 1819, and graduated from Princeton University (then called College of New Jersey) in 1839, at twenty (20) years of age. For two (2) years thereafter he studied law; but then decided to study for the ministry and went to the Princeton Theological Seminary in 1841, graduating in 1844. He served the Great Island Presbyterian Church as Stated Supply 1844. He was ordained by the Presbytery of Northumberland on January 21, 1845. He then became pastor of the Great Island Church from 1845 to 1850. Then he went to the Hamptonburgh, N. Y., church of which he was pastor for forty-five (45) years, residing in Campbell Hall, N. Y. He died there of pneumonia in 1895, at the age of seventy-six (76) years, of which he had spent fifty-one (51) years in the continuous active work of the Gospel ministry.

We are glad to claim him as one of our Presbyterian ministers who came from the membership of this First Presbyterian Church of Milton; and find pleasure in his record of faithfulness which brought honor to us. We know he thus belonged to our roll of communicants, because the Minutes of Session, February 11, 1841, include *Slator Clay Hepburn* in a group of five (5) persons "received on examination" on that very day.

REV. WILLIAM MILES KIEFFER

Birth—Churchville, Md., August 13, 1882.

College—Lafayette, June, 1904.

Seminary—Princeton, May 12, 1909.

Ordination—Presbytery of Northumberland, May 18, 1909.

The subject of this sketch is the son of the writer, who was pastor of this church, 1895-1913. During these formative years of his life his contact with this church's influence was such as to entitle him to be regarded as largely moulded by it. Its Sabbath School and Christian Endeavor Society contributed much to this end. After graduating from Lafayette College he taught for two years in the Milton High School, during which he decided upon the Christian Ministry as his life work. He then spent three years in Princeton Theological Seminary; and was then ordained by the Presbytery of Northumberland, meeting in his home church.





DR. JAMES CURTIS HEPBURN

EMINENT PRESBYTERIAN MEDICAL MISSIONARY IN CHINA AND JAPAN, 50 YEARS

Several unique features of this ordination made it noteworthy. As this narrative discloses, no member of this church had become a minister of the Gospel since the long ago decade of 1834-45, when at least four had done so. This of itself made the occasion of great interest to us all. A special feature was the fact that his father was then both the pastor of the church and the Moderator of the Presbytery, and by virtue of the latter office had the chief function of the ordination. Besides, the young man's Seminary classmate, George S. Rentz, son of Rev. W. F. Rentz, pastor of St. John's Lutheran Church, Williamsport, Pa., was ordained at the same time. Both young men had acquitted themselves most creditably in their Presbyterian examination earlier in the day. Dr. Kieffer offered the ordination prayer for his son, as the other young man's father did a few minutes later for his son. The impressive ceremony of laying on of hands by the Presbyters, their welcome into the ministry by the right hand of fellowship, the Moderator's pronouncement of each one's ordination to the holy ministry, and the final pronouncing of the benediction by Rev. Wm. M. Kieffer, as his first ministerial act, concluded a memorable service. As a part of the ordination Rev. Herbert Ure, of Williamsport, preached an appropriate sermon; Rev. W. E. Thomas, D.D., of Lewisburg, gave a charge to Wm. M. Kieffer, and Rev. M. H. Calkins, D.D., of Mifflinburg, a similar one to George S. Rentz.

On June 3, 1909, Mr. Kieffer was installed pastor of the Green Hill Presbyterian Church, Wilmington, Del., where he had a successful and happy pastorate for three years. His next pastorate was in Freehold, N. J., which continued in profitable service until 1921, when he removed to Lanerch, Pa., to take charge of a promising young church in that suburb of Philadelphia. In all these places he has given a good account of himself and justified the confidence of the Presbytery which ordained him. His church was organized May 10, 1909, with 23 members and now has a membership of 562. The church supports in part a Foreign Missionary, and the Church School does the same for a Home Missionary. The 25th anniversary was fittingly observed in 1934.

DR. JAMES CURTIS HEPBURN, M.D., LL.D.

Distinguished Medical Missionary

Dr. Hepburn's father was Samuel Hepburn, Esq., a highly esteemed citizen and lawyer who resided in Milton many years

prior to 1860. He then removed to Lock Haven and died there in 1865. The son was born in Milton, March 13, 1815. He attended the famous Kirkpatrick Academy, and was ready to enter "Princeton" at the age of fourteen (14) years. He graduated there in 1832, "so young," he said, "as to lose most of the advantage of a college education."

His parents wished him to be a minister. He preferred the medical profession. His supreme ambition was to be a missionary; and this was intensified at medical school. "His home was his first school, and his mother the teacher of teachers to him." In 1881 he said, "My father and mother were both humble Christians, bringing up their children (5 daughters and 2 sons) to fear God, to respect and love the Sabbath Day, to read the Bible and commit to memory the Shorter Catechism. My mother was especially interested in Foreign Missions. She took the Missionary Herald and the N. Y. Observer as far back as I can remember. I always read those papers with interest." These few words tell the seeds of home influence from which grew his wonderful career!

He said "My first serious impressions about personal religion were in the winter of 1831-32 at Princeton during a revival in the College. I awoke to a new life and was born again of the Spirit." This call of the Holy Spirit further impressed him at the medical school. He received his diploma and M.D. in the spring of 1836. Our church record of May 19, 1835, says "*James Curtis Hepburn* was received as a new member." Having opened an office in Norristown, Pa., he removed his church membership there on May 1, 1838; but on August 10, 1839, he was received back *on certificate*. His two greatest decisions were reached at Norristown, (1) to be a missionary, and (2) to marry Miss Clarissa Leete, of Fayetteville, N. C., then teaching in Norristown. They were married October 27, 1840. She was a wonderful help to him in every way.

They sailed from Boston, March 15, 1841. After four (4) months of a hard voyage they arrived at Singapore among the Malays where they tarried some time. As soon as China was at all opened to foreigners the Hepburns moved to Macao and then to Amoy; but in a few years found the restrictions troublesome and their health threatened. Reluctantly they decided to return to New York. They started Nov. 30, 1845, and arrived March 15, 1846, five years from the day they sailed from Boston, after a



three and a half ( $3\frac{1}{2}$ ) months' voyage. He remained in New York thirteen (13) years. He acquired a lucrative practice which promised him wealth and eminence, if he remained there.

Just then Japan was opened by Commodore Perry and others. The Hepburns promptly offered themselves to and were accepted by our Board of Foreign Missions. They arrived at Kanagawa—opposite Yokohama—on October 18, 1859. Extended tribute here is impossible. Get and read the book named "Hepburn of Japan," if you wish a thrilling story of long and hard voluminous work, with brilliant achievement! The obstacles confronted and overcome were very great. The Japanese Government could not directly harm them, for the treaty protected them. But when the Doctor's Dispensary showed signs of overcoming native suspicion and prejudice, the people *were kept away*; and his hospital activity for the time had to be closed.

Defeated? Not at all. Denied the privilege of relieving their sickness and suffering, the Doctor simply took to studying their language closely, word by word, both the vernacular and the high class. He read everything Japanese he could find, good or bad. By patient labor he mastered their language so completely that finally he produced a Japanese-English Dictionary, and eventually, with the help of others, he translated the whole Bible into Japanese which both high class and low class could read. He gave them their own language, the "Golden Key" which opened East to West and West to East!

Gradually native prejudice vanished; and his medical work became so vast that one wonders how one man could do all he did. At his dispensary, reopened in Yokohama, he prescribed annually for six to ten thousand patients. He became especially renowned as an oculist. When leaving Japan the Synod of the "Church of Christ in Japan" sent him a letter saying, "It is now thirty-three (33) years ago—when Japan was one of the darkest spots on the globe—you landed on our unwelcome shores." He was congratulated as "the father of medical science in this part of Asia." As a lexicographer he "saved thousands of students, native and foreign, toils and discouragements that might have ended in despair." As a translator "he left the people a perpetual blessing, that of reading the Word of God in their own tongue." "Great as was his work in the dispensary and at his clinics, and mighty as

were the streams of healing which flowed from his hands, his success as Bible translator and dictionary maker was even more signal. As an oculist he unsealed many blind eyes and the lancet in his skillful fingers was mighty in opening the hearts of a once suspicious and inhospitable people." In addition to all this from 1887 to 1892 he was President of the Academic and Theological College (Maijii Gaku-in), which he largely promoted.

Think of the titles assigned him—Physician, Educator, Linguist, Lexicographer, Bible translator, Friend of beggars and emperors, and conciliator of Missionary and Merchant! What inspiration such a career should give us. It was well said "Zeal and work are great things but in the long run it is *Character* that tells. In what high and lofty strains have been sung the life-song of this man!" Topping the list of his credits is that given by the Japanese of all ranks, viz.; that of "*Kunshi*" i. e., *the righteous and noble gentleman!*"

Not ordained as a minister in the ordinary sense, the Lord used him in many places and parts *as though he were*. He might be classed as just an "Apostle," one sent upon the greatest of missions! At 26 he began work in the Malay world at Singapore; at 28 he was in China; at 44 he began the chief labor of his life in Japan. At 77 he came home for rest, little thinking and less knowing that twenty years of life yet awaited him. A chief factor in the transformation of Japan, he sought his eventide repose in East Orange, N. J., where he died, September 11, 1911, almost 97 years of age, his equally good and renowned wife having preceded him in 1905. Beloved and greatly blessed servants of their Lord and Savior!

For our church to have had such intimate connection with him in his, as well as her own, youth suffices to give him a high place in our appreciation of the years, the persons and the events of our history! "Overlook *our* Dr. Hepburn"? No, indeed! He stands out the greatest of us all!!

(An unexpected aftermath of my interest in the above came in the form of an autographed framed photograph of Dr. Hepburn as a gift from a gentleman in New York, who had learned of my interest in him, but who is an entire stranger to me. This picture is now a prized ornament of my Study Wall, as well as of this book.)

## CHAPTER VI

## SABBATH SCHOOLS

WHETHER you say "Sabbath School," "Sunday School," "Bible School," or "Church School" we know the institution you mean. We can hardly think of the church without or apart from it. If we could think ourselves back into the times in which our Milton churches started, we would not wonder that they seemed so slow in starting such schools, or why they felt themselves organized without each congregation having, or trying to have, a fully equipped school of its own. We have seen what a big job it was to get the church itself set up with preachers and preaching as the first essentials; also that as the churches grew older they developed this part of their work; and those organized at a later date included this in their organization.

Moreover, there was a special reason for delay. The Sunday School idea, at the opening of the Nineteenth Century, had not yet become an assured feature of the Protestant Christian Church. It had a hard time to get in at all, and had doubtful recognition generally. Hostile arguments and indifference blocked its acceptance as a wise plan for instructing the young, or giving old and young systematic study of the Bible. But once popular favor was won, rapid progress was made, and these schools popped up all over the land; and became a powerful factor in the moulding of character through religious instruction. A slow start may be a pledge of endurance and ultimate success. A swift get-away may end in a crash. The printer wisely spends time on his "makeready," as an assurance of a neat job.

In 1815 and 1816 attempts were made to establish a "Union Sunday School"; but they both failed "for want of sufficient energy and perseverance to keep them going." Fact is, they may have been a bit premature, because the general Sunday School movement had not yet gotten strong enough to carry those first workers over the breakers. Real charity forbids our judging them by present standards.



However, in 1825, Mr. Arthur McGowan, a Presbyterian Elder, upon recommendation of Rev. Thomas Hood, his pastor, undertook the resuscitation of the Union Sunday School enterprise. He was the first superintendent, and, although its officers and teachers were mostly Presbyterians, yet it was actually a "Union School," inasmuch as it included children and youth from all the Protestant families of the town, both English and German. The first Sunday Mr. McGowan had few scholars and only two teachers, as reliably reported.

However, he soon had the pleasure of seeing his school room full of scholars with a band of excellent teachers, among whom were Joseph Marr, Phineas B. Marr, Daniel Gaston, Samuel F. Headley, David Hull, Mary McGowan, Martha Jones, and Hannah Reese. Some of these names may be recognized as belonging to family nomenclature familiar today. At a later time many of the male teachers were students of the far-famed old Academy of Dr. David Kirkpatrick. The influence of the Sunday School was most wholesome and gave the children valuable religious instruction; and for many years it was strictly "Union."

Their most embarrassing handicap was that they had no central building for their sessions. They were shifted from one place to another, seeking rest like Noah's dove and finding none. The list of these transfers is scarcely traceable with exactness. Mention of their names will suffice. First of course was the old 1796 log schoolhouse where all the religious meetings were first held; then the "Harmony Church"; then back to the school house; next, John Chestnut's vacant saddle shop just north of the engine house on Front Street; next the Lancasterian school house where our Central Grammar School is now; and finally the new Presbyterian Church on Water Street (now Front) above Broadway. Several of these places were used more than one period for longer or shorter time.

The "Lancasterian School" here mentioned represented a system of education imported from England, under the name of the man who projected it. The basic principle of his plan was that the older and more advanced pupils should teach the younger and less advanced. The second grade were supposed to be ambitious to crowd and possibly surpass the first who would be stimulated to keep ahead, thus promoting the scholarship of both.

One of these schools was tried out in Milton with indifferent success and eventually passed out.

A little thought will most likely make us feel the pathos of those long-ago Sunday School conditions under which the work was done. We moderns are apt to be quite finicky in our desire for a well-planned Sunday School building, and perhaps jealous of churches better equipped than ours. This makes us marvel at the devotion and pluck of the men and women who "carried on" under those cramped and crowded conditions and with such limited facilities. The story may have come down to us from those times, of a school so crowded that too many small boys had to sit on a bench, and, if the middle one had suddenly to sneeze, he pushed one off each end! Nevertheless the school continued to thrive. They persevered.

The "Union" School kept its identity as such until 1838, when it became distinctively the Presbyterian School. Along about this time the several churches formed their own schools. Exact dates are hard to ascertain. Approximately they came as follows, viz.: Baptist, 1832; Methodist, 1837; Presbyterian, 1838; Reformed, 1851 (?); Lutheran, 1840; Episcopal, 1849. The Union School had an unbroken history, and the only difference was that it became denominational, as the others made theirs. In this sense the Presbyterian is the oldest Sunday School in town.

Mr. Arthur McGowan, the pioneer superintendent, died on September 24, 1828. He was followed by another Presbyterian Elder, William L. Housel, and after him came William Girling, Elder Joseph Bound, John F. Wolfinger, Elder Wm. C. Lawson. The last named was superintendent for forty (40) years. Elder John M. Caldwell was superintendent 11 years, from 1897 to his death on April 30, 1908. Frank R. Slifer was superintendent 19 years, from April 4, 1909, until March 26, 1928. Since then John Y. Schreyer has been acting superintendent. A Minute of the Union School estimates the number of children in attendance, 1828-1832, as from 80 to 100. This is quite in contrast with the total Sunday School attendance in Milton today. But those early schools laid a good foundation for those that came after them.

It seems that when they became settled in their church home, the Presbyterian Church officials more fully realized their spiritual

responsibility; for on November 29, 1838, they initiated their administration with the following action, viz.:

"The Session took into consideration the state of the church and congregation committed to their care and it was unanimously agreed that, for promoting the spiritual interests of the congregation, pastoral visitation, Catechetical instruction, Bible classes, Sunday Schools and meetings for social prayer, call for their earnest attention in connection with the preaching of the Word and administration of public ordinances, and faithful discipline."

It is questionable if today, with all our great improvements in means and methods, we have reached a higher grade of religious purpose and endeavor than this official utterance set forth. Several of the above lines of activity were then most useful for good, but have in these latter days been allowed largely to drop into "innocuous desuetude," without exact substitutes in their place!

This act of Session seems to have been preliminary to one a year later, on November 23, 1839, as follows:

"WHEREAS, The Session has always felt a deep interest in the prosperity of the Sunday Schools in the congregation but had not a particular direction of these, and

WHEREAS, They seem to be now especially called on to assume the control of these schools

*Resolved*, That the Session will in future make it their solemn duty to undertake the oversight of these nurseries of the church in accordance with the expressed wish of the teachers and members of the Congregation."

This may be taken as the definite time when the former "Union" School was given its new name of "Presbyterian." When this is read by our present Elders, here or elsewhere, may it inspire them to realize their eldership responsibilities in these indicated directions and find their place with those who bear the burden of Sabbath School, Prayer Meeting, and the like.

Rev. George Junkin, D.D., became pastor of the Associate Reformed (Presbyterian) Churches at McEwensville and Milton in 1819, according to Dr. Jas. C. Watson. He was an earnest advocate of Sunday Schools, and very heartily co-operated with those who sought their development. He started such a school in "Shiloh," as he named his Milton Church. The Lower Market Street School and Shiloh were the only two schools, for some time, in Milton.



It is perhaps not generally known that a Fourth Union School was commenced in 1826 in a two-story frame building on the corner of Elm and Mahoning Streets. It was called "*The Milton Infant Sunday School*," and was intended for the "Infant" scholars from every church. It is said several of Dr. Junkin's young children attended it. Mr. Samuel F. Headley was its first Superintendent. Its meetings were held in the afternoon so as not to interfere with the morning schools. It is quite supposable that the original Union School was not equipped for handling very young children, or for conducting what was later known as "The Infant Sunday School Department."

The word "Infant" is rather a flexible term, and cannot be very easily identified in today's Sunday School classification; but probably it was meant to cover the "Beginners and Primary" grades familiar to us. When Mr. Headley left Milton, David Hull succeeded him as Superintendent of it. For a time it was moved to John Chestnut's saddler shop on Front Street, and when Mr. Hull went away to prepare himself for the ministry, the school, for want of a leader, came to an end and its scholars attended the two schools mentioned above until the separate church schools were put in operation. It is very interesting to know that in that early day honest effort was made to reach and instruct all ages in Scripture truth. All over our great country are now strong churches which began in modest Sunday Schools; and Milton Churches all owe much to those herein sketched.

It is apropos to record, at this point, the sequel to this first "Milton Infant Sunday School." As Sunday School Organization developed, the term "Infant" gave way to "Primary." Actual *infants* now belong to the "Cradle Roll" until classified as "Beginners and later Primary, Junior, etc.

Special mention is here made of the faithful and valuable services of Mrs. Anna R. Heinen, who was Superintendent of the Primary Department of our School for forty (40) years! Incalculable benefits to several generations of young children resulted from her Superintendency. Herself an ardent Christian, and, loving children, she imparted to them somewhat of her personal love for Christ and devotion to Him, and strove unceasingly to guide their young minds aright. Her life-long endeavor gets special coloring from the fact that her husband, Henry J. Heinen,

died while successfully filling the same position. Without hesitation or delay she took up the work he had thus dropped and continued it through those many years, as though for him. On October 20, 1929, her outstanding service was signalized by the dedication to her memory of the bronze tablet which hangs in the Church vestibule, inscribed:

1844

1927

IN LOVING MEMORY OF  
ANNA R. HEINEN

WHO FAITHFULLY SERVED AS SUPERINTENDENT OF  
THE PRIMARY DEPARTMENT OF THE SABBATH  
SCHOOL OF THIS CHURCH FOR FORTY YEARS

DEDICATED BY THE CHURCH SESSION AND THE  
SABBATH SCHOOL

1887

1927

Appreciative remembrance is also herewith made of the long and faithful co-operation of Miss Elizabeth Frick in charge of the Cradle Roll. With untiring vigilance she secured the enrollment of all the babies and kept watch over them while in the Primary Room. She was for many years Mrs. Heinen's excellent assistant. Her sister, Miss Alice Frick, will long be remembered as a capable and earnest teacher in the Adult Department by many who received Scripture instruction from her.

New methods may be expected to come to such a living organization as the Bible School! Adhering to a sound policy ours has sought to be up-to-date as to methods, with no effort to secure an enrollment that would not endure. On February 5, 1909, *the Teachers' Association* resolved that, before becoming a regular member of the School, a probationary month must elapse! This was supposed to guard against hasty and temporary enrollment. Whatever present practice may be as to this, it must have worked well at that time; for the peak enrollment, exclusive of the Home Department, was 388 in 1922!

A signal change of method was made when on January 1, 1909, the system of Graded Lessons (known as Closely Graded Lessons) was adopted and installed as rapidly as first issued by the publishers. This new system provoked criticism and opposition largely because the teachers and scholars would not advance to-

gether, the teachers teaching the same Lessons each year while the classes advanced to next Grade beyond. The method, however, made for higher School efficiency.

About this time, too, the Teacher-Training Class, described in Chapter V at the close of my pastorate, was conducted, 1909-1912. It was credited with promoting the efficiency of the School, inasmuch as the enrolled teachers belonged to it and completed the course. If satisfactory teachers are desired, some such method of training should be used. Following is the list of the members of this class:

Mrs. F. R. Slifer	Miss Miriam Shimer
Mrs. H. D. Crane	Miss Florence Shimer
Miss Miriam Davis	Miss Sara Schreyer
Miss Margaret Van Sant	Miss Lulu Beck
Miss Mary Heaton	Miss Leda McFarland
Miss Elizabeth Godcharles	Miss Flora Painter
Miss Elizabeth Love	Miss Sara Raup
Miss Kate Bogle	Miss Elizabeth Shimer
Miss Alice Frick	Mr. Wm. H. Beck
Miss Elizabeth Frick	Mr. C. N. Marsh

The death of Robert M. Longmore on October 3, 1913, was a noteworthy occurrence, inasmuch as he completed forty-five (45) years as Treasurer of our Sabbath School; and for many years had also had charge of the Sunday School Library during its operation. We had a distinguished triumvirate of Sunday School officials, viz., William C. Lawson, Superintendent, 40 years; Mrs. Anna R. Heinen, Primary Superintendent, 40 years; Robert Longmore, Treasurer, 45 years!! To this group belongs also Samuel M. Lucas, Sexton, 33 years! They were largely contemporary. Such enduring fidelity and true service deserve highest honor from us all! Such record is not often seen.

\* \* \* \* \*

It is quite germane to the subject of this Chapter, without the least hostile suggestion, to remark that great as unquestionably has been and is the Sunday School as a subsidiary institution of the Church, it nevertheless falls short of full efficiency. Through no fault of its own it lacks that special religious urge which the long-ago Christian Home gave young minds and hearts. They who were children then will remember how Church-going, Bible-reading, Catechism-learning were kept to the front; and, aided by



Family Worship, kept the "Home-atmosphere" distinct and wholesome! Many great characters were reared by this almost imperceptible indoctrination. That special something seems lacking in many so-called Christian homes today; and it is not imparted by the Sunday School, to which parents have largely entrusted the religious nurture of their children and youth. Nor does the Home adequately co-operate with the School by overseeing the Home-study of assigned Sunday School lessons, before and after the Class hour! Without such Home support the training must fall short.

Obviously the Lord's Day is not what it once was. The world has more or less secularized it by crowding religion aside. The precept and example of many, who rank as devout Christians, are too often detrimental to religious nurture. They regard it more a Holiday than a Holy Day. Many earnest souls are distressed to see so few children and youth in church at the preaching service of Public Worship. It is disheartening to see the crowd of children and youth—often accompanied by their teachers after the School hour—going *from* instead of *into* the Sanctuary! The Sunday School is not the Church, and the latter should not thus be slighted. One wonders whence future congregations of worshipers shall come; for they are not being trained now as most present church-goers were in their youth! Nor does the Sunday School give adequate substitute for Church attendance! The old-time family pew, with the family in it, was a blessing in itself; and the best the Sunday School offers cannot compensate for its loss!! There is need of recovery at this point.

The discovery and development of the Men's Bible Class are inspiring. It seems aligned to the wise suggestion credited to Marion Lawrence, that the best way to keep young men in the Sunday School is to have a wall of fathers and other adults inside near the door! Time was when the Sunday School was supposed to be only a spiritual nursery for small children. It has been found that MEN need Bible instruction and nurture as well as children. In the hands of a capable and devout teacher large spiritual benefits may come to the men who attend. But if this Class is considered the whole Church, the impression may be weakened. Almost universal criticism is made that so many men fail to follow up the Bible Class with Church attendance! Little

tots may be excused from the double service; but surely able-bodied youth and men should not be fatigued by an extra hour, if the truth and fellowship of God have touched their minds and hearts.

The Sunday School is not, in any of its departments, a substitute for the Church; and the Home should be an integral part of all the Church's functions! Fathers and mothers, sons and daughters should have place and part in both, as far as may be.

\* \* \* \* \*

Without thought of discrimination against the patriotism and valor of the men who represented our Church in the Civil, Spanish, or other Wars a bronze tablet was placed on the wall of the Sunday School Room in memory of the Young Men who represented our Church and School in the World War. It is inscribed:

SUNDAY SCHOOL OF  
FIRST PRESBYTERIAN CHURCH  
MILTON, PENNSYLVANIA, MCMXIX.  
THINE O LORD IS THE VICTORY

ERECTED TO THE GLORY OF GOD AND TO COMMEMORATE THE CHRISTIAN  
PATRIOTISM OF THOSE WHO WENT FORTH FROM THIS SUNDAY  
SCHOOL RESOLVED TO PRESERVE OUR HERITAGE OF FREEDOM

Edward Madison Crawford  
Don Harpham  
James Allison Bruch  
Edward David Chapin  
Eric Sylvester Specht  
Cecil G. Stager  
Harry Williams Harmon  
Chester Robinault  
William Dotts  
William R. Frick  
Merlin Davis  
Charles William Voris  
Harold Lawson Shimer  
Howard R. Moore  
Frank Weidenhamer  
Robert Kerr  
William K. Gregory

John L. Moore  
\*Winfield Scott Bruch  
Lewis Stout Heinen  
Joseph Dallas Fox  
J. Nieman Bierly  
Harmon Mathias  
Joseph Pardo Shearer  
William G. Murdock  
Frederick A. Godcharles  
Noah Snyder Arndt  
Allan I. Davis  
Robert S. Kyle  
Collins Harmon  
William Walter Wilson  
John Allen Knauff  
Elmer Kyle  
John McKean, Jr.

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\*Supreme sacrifice.

## CHAPTER VII

## MISSIONARY AND OTHER SOCIETIES

## THE WOMAN'S FOREIGN MISSIONARY SOCIETY

(Separate, 53 years ('73-'26) ; Merged, 9 years ('26-'35) ; Total, 62 years)

NOTHING could more naturally be expected to be formed within the Christian Church than such a Society, as one of its best operating agencies. "Last at the cross of her crucified Redeemer, and first at the grave of her risen Lord," woman's mind, heart, and hand have always been responsive to His great commission to "Go, Preach My Gospel!!" The spirit of Missions has led her into this work and actuated her devotion. She quickly caught—and has not lost—the true vision of the Church of Christ as essentially a Missionary organization, or nothing! The marvel of History is the rapid spread of early Christianity. This could not have occurred, if the central thought and aim of the Church had *not* been Missionary ; and that Missionary spirit is still the life of the church. Without it any church becomes moribund.

Consequently the Woman's Missionary Society has been and is a real spiritual force in the propagation of the Gospel throughout the World. Without blare or bluster the Christian Women have everywhere addressed themselves to the momentous task of supporting the noble men and women representing us on the far-flung frontier! My Seminary classmate in South India years ago wrote me, "See that you people back home *hold the ropes while we work out here in the deep dark mine!*" God be praised for the holding power of the host of godly women!!

Simply for convenience we distinguish between *Foreign* and *Home* Missions. It is all just Missions. The same Gospel is needed by and sent to far-away lands and to our own land ; not one there and another here. Sin is universal and the Gospel of Christ is the universal remedy. There is no other salvation for any soul anywhere.



The logical sequence, therefore, is that there should be in every church a "*Woman's Foreign Missionary Society*" and a "*Woman's Home Missionary Society*," each one definitely organized for its particular objective. It was so for many years in this church; but about fifteen years ago the two merged and became one Society with the double objective, under the simpler name of

#### THE WOMAN'S MISSIONARY SOCIETY

We shall best appreciate the work by first tracing the history of each to the point of junction.

#### THE MILTON WOMAN'S FOREIGN MISSIONARY SOCIETY

The Board of Foreign Missions of the Presbyterian Church, U. S. A., was organized in 1837. Previous to that our Missions were operated mostly through the American Board of Missions—at first an undenominational agency but later of the Congregational Church. In 1837 our local church, being about to erect their first church edifice, was not yet equipped for this work. In September, 1873, sixty-two (62) years after its organization and thirty-six (36) years after the Assembly's Board began, the Woman's Foreign Missionary Society of the Milton Presbyterian Church was organized with eleven (11) members! In 1881, eight years after organization, there were forty-eight (48) members. All the records were lost in the 1880 town fire. At the 10th Anniversary the Secretary reported \$90.50 paid during the year just closed and \$757.50 in the first decade after organization. At the 25th Anniversary, October 13, 1898, Mrs. Esther Hutchison gave some reminiscences of the organization amid many discouragements. We are surprised to learn that Dr. Watson, the pastor, opposed the movement. We do not know, and cannot say, what motivated his course in the matter. He may have thought it premature or inopportune at the time. Nevertheless, the faithful eleven (11) went ahead and formed the Society!! In 1881-82 the officers were: President, Mrs. J. S. Lawson; Vice President, Mrs. Esther Hutchison; Treasurer, Miss Alice Frick; Secretary, Miss Emily M'Creight.

Very quietly month by month and year by year the devoted band held their meetings for information, prayer, and gifts. One cannot read the Minutes of their meetings and not be impressed

with the obvious sincerity of their interest and activity on behalf of benighted humanity. Their reading of Missionary literature and talk about it kept them acquainted with the need of the Gospel, the world over; and inspired their devotion. Having as a pastor had close touch with these organizations, during many years in different churches, I can speak only words of praise and thanksgiving for their continuous activity.

I have coveted a complete summary of the financial accumulations of this Society; but that is not now available, and would require much time and effort to get it, even approximately. But we catch a very encouraging, even jubilant note in the Secretary's record of May, 1920, viz., "*In every line of work our Society has gone ahead.*" This was also said by the Home Society! That old doctrine of the "Perseverance of the saints" is very precious in both theory and practice!!

One feels the touch of sadness in the fact that those eleven "Charter Members" have all passed away. The recent death of Miss Alice Frick removed the last one. They represented a type and quality of Christian womanhood which gave the church of their day strength. We do well to emulate them.

It is known that the 1880 fire destroyed many valuable records. Among them were the previous records of this Foreign Missionary Society. No person, who knew the names of the valiant Eleven "Charter Members of 1873," was thoughtful enough to have their names identified as such in the resumed or new minutes. We wish we knew them; for they would give eclat to the whole list of members for 1881-1882, as copied here from their book. One person's guess is as good as another's! The membership then, in addition to the aforesaid Officers, consisted of the following:

Miss Henrietta Bailey	Mrs. Chas. A. Godcharles
Mrs. Elizabeth Barber	Mrs. H. J. Heinen
Mrs. J. W. Brown	Mrs. H. Hoffman
Mrs. John M. Caldwell	Mrs. William Hull
Mrs. Wm. B. Chamberlin	Miss Margaret Hull
Mrs. William Clingan	Mrs. H. R. Hutchison
Mrs. Wm. P. Dougal	Mrs. C. B. Krauser
Mrs. S. L. Finney	Miss Emma Krauser
Miss Mary Finney	Mrs. P. C. Johnson
Miss Jane Finney	Mrs. E. Follmer
Miss Alice G. Frick	Mrs. C. F. Follmer
Mrs. R. M. Frick	Mrs. John S. Lawson
Mrs. Susan E. Gaus	Miss Elizabeth C. Lawson
Mrs. Sarah Gilmore	Mrs. William C. Lawson

Miss Jennie Longmore  
 Mrs. Harriet Marr  
 Mrs. W. Marsh  
 Mrs. John McCleery  
 Mrs. J. P. McCleery  
 Mrs. Samuel McMahan  
 Miss Irene Miller  
 Miss McCreight  
 Mrs. S. Montgomery  
 Mrs. H. J. Raup

Miss R. Ruckman  
 Mrs. W. A. Schreyer  
 Mrs. H. Shearer  
 Mrs. M. Simington  
 Mrs. J. Seydell  
 Mrs. C. W. Tharp  
 Mrs. J. L. Watson  
 Miss E. Watson  
 Mrs. R. F. Wilson

#### THE WOMAN'S HOME MISSIONARY SOCIETY

(Separate, 35 years ('91-'26) ; Merged, 9 years ('26-'35) ; Total, 44 years)

This was organized November 20, 1891. Its start, though apparently belated, was quite in contrast with that of the Foreign Society, in two notable particulars. That began with only 11 Charter Members, despite discouragement from the pastor; but this one with a roll of 65 members and every possible encouragement and stimulus from the pastor, Rev. William P. Breed. His cordial leadership helped to initiate and carry on many good causes all through his pastorate, aided by his estimable wife. The officers of this Society were: President, Mrs. Sarah E. Moorhead; Vice Presidents, Mrs. C. H. Dickerman and Mrs. O. L. Schreyer; Secretary, Miss Agnes Bryson; Treasurer, Mrs. S. P. Brown. Forty (40) were present at their first monthly meeting; twenty-one (21) at the second, January 2, 1892; thirty-one (31) at the third, February 2, 1892. This points to a respectable average regular attendance.

The expressed aim of this Society was "By *prayer, contributions, and information* to aid the work of the Home Mission Board." Their task was multiform. The planting, nurturing and developing of Sunday Schools and educational institutions, especially in the West and South, made a monumental work for willing hearts and hands. Increasing populations, white and black, called loudly for help; and our women did their share.

In September, 1893, the Society established the "Dorcas Society" as its first, and perhaps best, sub-agency. Copying after that noble "Dorcas" (Acts IX), who "was full of good works and almsdeeds which she did," and left "many coats and garments" which she had made to prove it, this Society undertook "to sew



*for objects as they shall be presented."* Does Lucy Laney, that guardian angel of colored girls, need sheets and other supplies for her school; or does a missionary in the West have real need; or do some poor folk in Milton feel the pinch of want? Enough, to start machines humming and fingers stitching!

In fact my memory is that this "Dorcas Society" was virtually a "Board of Deaconesses" during my long pastorate, to which ordinary cases of distress were referred for relief. Frequent mention is made of work done in response to calls from afar. To this end "Dorcas" was made a living thing by the appointment of Mrs. Dickerman and Mrs. Schreyer as its Managers, with four younger women as their "Assistants." They did not mean it should be everybody's business which ends in being nobody's business.

Although not subordinate to, nor directly connected with the Missionary Society, it seems fitting just here to mention the "King's Daughters' Circle" of young Presbyterian women—the number limited to ten—who for some years devoted themselves to definite works of charity. At their earnest solicitation Mrs. Kieffer acted with them in an advisory capacity. Thus I know how well they acquitted themselves in such charitable deeds unheralded and many of them unknown to the public. The Circle operated until broken up by many removals.

While the great West was being populated and new churches started, perhaps the most conspicuous annual task of the Home Missionary Society was the sending of "Boxes" to the Home Missionaries in the West or South. Often we heard sharp criticisms of this plan of help, because so many boxes were reported to have contained articles of little or no value to the recipient. Not every Missionary's family, after long expectancy of good things, had Pollyanna's ability to see *some* good in every content of the "Box" that at last had arrived! This prompts, and gives me the right to say that none but first-class "Boxes" ever went from our Missionary Society! I know, because early in my settlement here the ladies somehow learned that their pastor had had experience elsewhere in successfully packing such boxes. Forthwith they commandeered him for their job. No outworn and useless articles went into any box, nor were offered for it! I packed many boxes during that period, and never packed a pair of unrequested

crutches that some Pollyanna should be made thankful for her sound strong legs!! No; that was never Milton's way; and I have always thought much of that talk savored of slander. The grateful letters that came back to us would be interesting reading now, if we had them. The conservative valuation of one box was \$360.

## MEMBERS OF THE HOME MISSIONARY SOCIETY

Organized 1891

Miss Henrietta Bailey	Mrs. H. R. Hutchison
Miss Louisa Billington	Mrs. P. C. Johnson
Miss Harriet Bond	Miss M. H. Jordon
Mrs. S. P. Brown	Mrs. John Knauff
Miss S. W. Browne	Mrs. W. R. Kramer
Mrs. W. P. Breed	Mrs. C. B. Krauser
Mrs. Frank Bound	Miss Emma Krauser
Miss Agnes M. Bryson	Mrs. John Lawson
Mrs. J. M. Caldwell	Mrs. James Lawson
Mrs. Wm. B. Chamberlin	Miss Elizabeth C. Lawson
Mrs. George Chapin	Miss Jennie Longmore
Mrs. Clarence Chapin	Mrs. S. M. Lucas
Mrs. Lemuel Crossgrove	Mrs. Samuel McMahan
Mrs. Sidney Davis	Mrs. John Mausteller
Miss Kate Davis	Mrs. Elizabeth Mausteller
Mrs. J. Deeter	Mrs. Rebecca McCormick
Mrs. C. H. Dickerman	Mrs. J. P. McCleery
Miss Adele Dickerman	Miss Ann McCleery
Mrs. Charles H. Dougal	Mrs. S. E. Moorhead
Mrs. George Eicholtz	Mrs. Josephine Moyer
Mrs. S. L. Finney	Miss Mary Painter
Miss Mary Finney	Mrs. Ferd Piper
Mrs. Fred Feidler	Mrs. W. A. Schreyer
Miss Sarah Derickson	Miss Rebe Schreyer
Mrs. William Follmer	Mrs. S. J. Shimer
Mrs. H. A. Fonda	Mrs. E. Shires
Miss Alice G. Frick	Miss Tillie Shoemaker
Mrs. C. A. Godcharles	Mrs. Daniel Smith
Mrs. M. S. Gray	Mrs. W. H. Smith
Miss Jane C. Hammond	Mrs. Reese Swenk
Mrs. M. S. Haynes	Mrs. James Taggart
Mrs. W. A. Heinen	Mrs. Matilda Teas
Mrs. H. J. Heinen	Mrs. Clarence Voris
Mrs. William Hull	Miss Clara Wilson
Miss Margaret Hull	Mrs. T. L. Wilson

The above list of names was copied from the Minute Book of the Woman's Home Missionary Society, presumably its earliest en-



A PART OF THE WOMAN'S HOME MISSIONARY SOCIETY, 1897

LEFT TO RIGHT, FRONT—MRS. BROWN, MRS. KIEFFER, MISS JORDAN  
REAR—MRS. DOUGAL, MISS DERICKSON, MRS. DICKERMAN, MRS. SCHREYER



rollment. It is rather startling to read these seventy (70) names and discover that there are now, 1935, only five (5) resident survivors, viz., Mrs. S. P. Brown, Mrs. George Chapin, Mrs. Sidney Davis, Mrs. W. A. Heinen, and Mrs. J. H. Miles (nee Schreyer). It reminds us that our day is also short in which we can do our part!

After a long and splendid career as separate entities the *Foreign* and *Home* Societies tested the suggestion of having only one Society by experimenting first with a joint meeting in 1922. They liked it so well that each Society disbanded and in 1926 formed

#### THE WOMAN'S MISSIONARY SOCIETY

1926-1935

This is now carrying on the twofold work formerly represented by the separate societies. "In union there is strength" says the old adage. If the members are animated by the real missionary spirit and love of the cause, it will hold true!

One of its branches, which for many years had contributed much to the forward movement of Missions was the "Young Woman's Auxiliary *Missionary Society*." Eventually the Society expressed their appreciation of the interest and helpfulness of the minister's wife by changing their name to that of the "*Elizabeth Kieffer Missionary Society*," which continued as such until it disbanded in or about 1932. The members whose hearts are in the work and who have the true spirit of Missions then joined the Woman's Missionary Society, where they now properly belong.

Several children's Mission Bands are mentioned. One was the "Ruby Blessing Band," which may have belonged to the "Before the Fire" period, as so little seems known of it. During my pastorate the "James C. Watson Mission Band" was the well known and successful company of juvenile workers. I have no data at hand relative to either of these bands; but regard them as valuable adjuncts of missionary work. The last page of our Bulletin shows several juvenile Missionary organizations now operating under various names for different ages.

Effort was made to induce men to become Honorary members of the Foreign Missionary Society; but in 1897 only TWO were reported! Perhaps the gentlemen had been kept at arm's length so long that the honor of an annual payment without the real fellowship did not attract them! There was a time when even

the minister was not allowed to see or hear any of the inner doings of the meeting, local or presbyterial! Once I preached for a ministerial brother at a Saturday morning Preparatory service, at which he announced a meeting of the Missionary Society. After the service he said to me in the presence of some of his ladies, "My women won't let me have any part in their meetings. Do yours give you anything to do?" "Certainly," said I. "Well that's wonderful. What is it?" said he. "Why, they just commission me to stay at home and keep the babies so my wife can go to the meeting, *and that's plenty.*" I can still see the quizzical look on his face, and hear the snickers of the ladies!

#### THE CHRISTIAN ENDEAVOR SOCIETY

The first Young People's Society of Christian Endeavor was organized in the old Williston Congregational Church in Portland, Maine, on February 2, 1881—fifty-four (54) years ago. It met a felt want at the time. Often the question was raised, "What can our church do for the young people?" Great variety of effort was made in response. Church entertainments, literary societies, amusements to interest and attract them were quite common; but the novelty wore off and failed to enlist them in real religious life and work, which is the Church's main task! The anxious question went into reverse, "What can the young people do for the church?"

In casting about for an answer for his own church Rev. Dr. Francis E. Clark decided the keynote must be religious, and based his appeal to his young folks directly on that ground. He drew up a Constitution which pledged his young Christians to stand for the familiar motto—"For Christ and His Church." His four cardinal principles are still fundamental, viz., (1) Confession of Christ, (2) Service for Christ, (3) Loyalty to Christ's Church, and (4) Fellowship with Christ's People. Their denominational Society or League might take the name of Westminster, or Epworth, or Luther, or any other; but the essential feature of all was—and is—the dedication of youth to Christ and His Church! It was to be first and foremost a Christian Society. There was no evasion of definite religious obligation, but emphasis was put upon it. Instead of scaring the young people away, as some argue, over forty of Dr. Clark's youth promptly signed the Constitution with its strong "Pledge!"

Survivors of that period recall the great enthusiasm which swept the Christian Endeavor Society across the country; the great Conventions that were held; the long trains of cars, bedecked with banners, carrying hosts of exuberant youth to them; the joyous spiritual songs en route and in assembly!!

Early in the "Nineties," under the leadership of the pastor, Rev. William P. Breed, a large and strong "Christian Endeavor Society" was organized in the Milton Presbyterian Church. Many of the older church members renewed their youth and joined with the younger in this service for Christ. Its influence was entirely beneficial throughout. During all of Mr. Breed's pastorate and all of mine which immediately followed—covering a period between 20 and 25 years—this Society continued a vitalizing spiritual force, without much, if any, loss of interest.

But after awhile the ebb set in. The Conventions that once were held in County, State and Nation lacked the original enthusiasm; and many local societies faded out, although many continue to get and give benefit in the quieter way of faithful doing of the King's errandry! No; the "Christian Endeavor Society" is not dead yet! It circles the globe, and we are told it now "claims a membership of *about four million*," representing approximately 80,000 Societies. The Methodist denomination claims the largest number of societies abroad, while in the United States, it is said, the Presbyterian groups are in the majority. Two great Conventions were held in 1935—The International, July 2-7 at Philadelphia, and the World's at Budapest, August 2-7. Christian Endeavor seeks to give "Christ pre-eminence in all things." Other things of course may be added, e. g., literary, musical, social and recreational features; but they shall rank only as secondary and subordinate!

The chances are that no Young People's work will endure, or be a living force, in and for the Church, which does not somehow embody the basic principles of this one. Societies that have operated thus are still thriving as a working force. Has it become too distinctively religious for us?

#### THE MILTON BIBLE SOCIETY

This local Society was Auxiliary to "The American Bible Society," the eminent Bible agency of our country; and gave it moral and financial support. A printed report on its Seventy-



third (73) Anniversary in October, 1917, in the First Evangelical Church, shows that its organization dates from 1844. At least we know of no earlier date. Nor do we know the exact date of its dissolution. In 1920 the question of dissolution was discussed; but the last record at hand shows that a meeting was held in 1923, i. e., twelve (12) years ago. This would make it at least seventy-nine (79) years old at or near the time of its decease, and 91 if now living. I know of only one Society, working in affiliation with the churches for the moral uplift of the town, whose organization antedates this one, viz., "The Milton Temperance Society," which began in 1830, and in 1835 became "The Total Abstinence Society."

For many years this excellent organization was known under the name of "The Milton Female Bible Society," and later simply "The Milton Bible Society." The ladies who carried it on came from the different churches; and were all deeply interested in its maintenance and efficient operation. They held quarterly meetings each year, ultimately only two, as their well-kept Minutes show. I recall with pleasure "The Bible Society Anniversary" which was held regularly in one of the churches, with large and sympathetic audiences. The pastors cordially co-operated, one of them giving a suitable address on the general subject relating to the Bible. The election of Officers was part of this annual union service of Worship on Sunday evening; and thus the Society was perpetuated so long, from year to year.

The moral effect of these public occasions was wholesome; for they kept the Bible to the front as the supreme Rule of Faith and Practice, the source of real spiritual life and activity, and the inspiration of all comfort, joy and hope to all who follow its teaching. Upon my return to Milton after fifteen (15) years' absence I found the Bible Society and its Anniversary had, like many or most of the persons who had composed it, passed away; and I missed it as I missed very many personal friends of other days. But I find some solace in the fact that the cause is still remembered in the list of Benevolences of the First Presbyterian Church, as annually reported in the Minutes of Session. With varying amount, sometimes more and sometimes less, the American Bible Society appears among the major causes of the church's generosity. This is right and dutiful; for the American Bible

Society continues a most laudable and beneficial service in the cause of Christ. I do not know with what regularity, or to what extent the other churches of Milton have continued their assistance; but it is hoped that through them all their consecrated women of long ago, "though dead, yet speak" in behalf of God's Word!! The world still needs the Bible and its friends!

The 400th anniversary of the Bible's publication in its present form is being celebrated this year. This makes 1935 a memorable year! No book in the world has wielded so great an influence, or wrought so good a work as this one has. It should hearten us all to see that neither years nor enemies have changed or weakened it. It is still "The Book of Books" and deserves our best endeavor to circulate it and encourage its use by young and old!

#### THE MILTON TEMPERANCE SOCIETY

Our attention has been focused upon the churches and schools of Milton and their development under early conditions. We justly rate them ever the best producers of all-round moral life in the community. We must not overlook the other side of the story; for there is another one. Distilleries, breweries, and saloons quickly infest frontier settlements; and ours had a full share. Says our Antiquary, "it is a remarkable fact that the first building here was a liquor-selling house, the log cabin tavern of Marcus Huling, Jr., of 1774. And it is equally remarkable that the first new business house—ready for business—after our great town fire of May 14, 1880, was a liquor-selling house."

Besides, the town is credited with having seven (7) distilleries, fifteen (15) taverns (many being little more than saloons) and one (1) brewery!! Their product would furnish more liquor than was needed for local thirst; and the surplus was shipped in the "Boats" and "Arks" aforesaid to down-river settlements. Draw your own inference from that fact inasmuch as in 1840 Milton's population was only 1,508! It is not a sufficient apology to say "in those early days from 1772 to 1825 or thereabouts it was not considered wrong either to make, sell or drink intoxicating liquor, even to drunkenness." Nevertheless, many persons at that time pronounced the whole business wrong and mischievous!

Under these circumstances the churches did not have a rose garden to work in. Such beverages always have made—and

always will, when and where tolerated make—trouble for God's people. Modern Temperance sentiment is now more widespread and aggressive; and, if it could be divorced from politics and financial profits, it might prevail. But this seems too remote as yet to warrant the waving of banners. How today's bootleggers, who have to sneak and steal their making and selling of the deathful stuff, must look back longingly to those halcyon days of yore when their pioneers could carry on in the open, without loss of profits or prestige!

What were the church people doing to combat such influences? Winking at them as a matter of course? No, indeed. They were sturdy and fearless men and women in those days who stood openly for Temperance!! Among them Rev. George Junkin was most conspicuous. When he came to be pastor of the Associate Reformed Presbyterian Church, he plainly told his people that he would not conduct any funeral, unless assured by the family that *no whiskey* would be set out for free consumption according to prevalent funeral custom! He maintained his position and the usage was presently abolished. Largely through his efforts "The Milton Temperance Society" was formed in the Spring of 1830—one hundred and five (105) years ago! An interesting bit of history this!

The members pledged themselves to abstain from "all spiritous alcoholic liquors as a drink." But this was soon called the "Half-way Pledge" because it still allowed the "moderate use of wine, beer and cider!" Even this mild committal incurred much opposition; but gradually it won the approval and support of a large number of the citizens. But half-way measures seldom satisfy ardent lovers of righteousness. Accordingly on March 20, 1835, "The Milton Total Abstinence Society" was organized which tabooed all intoxicating liquors including "wine, beer and cider." The officers were: President, Joseph Bound; Secretary, John F. Wolfinger; Treasurer, David Krauser. Mr. Wolfinger says it was a Presbyterian Movement and originated in the Presbyterian Church. Over against the "Half-way" it was called the "Total, or Teetotal Pledge!" Eventually the "The Total" was signed by a large majority of the town's Sunday School children and grown



people, "after which we gave the 'Half-way' the go-by and buried it with all honors for the good it had done us!"

Thus we know there were long ago, as there are now, many upright citizens with Temperance convictions who stand up for them as Christians should. They promoted the cause. Some day there will be an uprising which will banish the mighty traffic in such liquors. God speed the day of the Armageddon victory over Apollyon!! Then, in retrospect, palms will wave and praises will be sung for the long and undiscouraged service of the valiant Women's Christian Temperance Union; the loyal preachers and church-members who steadfastly spoke and worked for Temperance; and the eloquent orators who traversed the land in its behalf!! Their efforts were not wasted; but were tributary to the final triumph. Battles have been lost, and perhaps many more shall be; but the War shall yet be won!! No; the principle of Total Abstinence and Prohibition is not yet dead!

Liquor's latest and chief ally is "The Council of Moderation, Incorporated." Its principle and aim are to "curb excess in the use of alcoholic beverages by a strictly educational program." Some prominent citizens have espoused it. Long experience in Church and State shows there is no effectual training in the moderate use of alcoholic drink. It is a habit-forming drug, and sooner or later breaks its leash. A few dozens may long use it moderately; but thousands are thereby ruined by it. No real mother wants her boys and girls under such an "educational program"; but every such mother will insist on Total Abstinence as their only safety!

## CHAPTER VIII

## GENERAL REMARKS

## THE CHURCH RECORDS

THE old-time sermon usually closed with an "Application," or a summing up of the reflections developed. It would be remarkable if, after long search for data largely among written Sessional and other records, the writer should not have some closing remarks concerning the making and keeping of such records—and some other matters.

It may seem quite superfluous to say that Church officials, especially the Pastor and the Clerk of Session, should exercise close and constant care of the Church Records, viz., the Minutes of Session and the Church Register, and that the same care should be taken by the Trustees of their records. These are, or should be, the sources from which church history is drawn. When I was called upon in 1876 to write up the history of the 138-year-old church of which I had become pastor the year before (right from the Seminary), I was appalled to find there were no records of the long ago! It required six years of anxious search to unravel the story with any measure of fullness and certainty. The early pastors were careless and had set a vicious example.

After poring over our records in search of data, and often embarrassed by the variety of penmanship and imperfect statement, I am the more prone to urge the special attention of all scribes to the prime importance of their task. Some men have natural aptitude for it and some have not. Hence care should be taken in the choice of the Secretary or Clerk. Good penmanship is a prime qualification. I ought to know; for I have met some writing that could be more legible! Poor penmanship may negative other good qualifications, and spoil the effect. If the recorder is otherwise capable, but does not write well, perhaps a good friend who has that gift, would copy his manuscript in the permanent book for him. Some Sessions try to overcome the difficulty by using the "loose-leaf" book and the typewriter; but there are serious ob-

jections to this unless great care is exercised. Moreover, the record should be kept in a substantial, well-bound book containing a high grade of paper—and then *properly handled*.

Obviously the blackest and most durable *ink* obtainable should be used. Some inks are dim at the start and soon fade; and thus old records lose much of their value—irreparably so. Experience assures me of that. Dim writing is always annoying. In telling a friend how many written records I expected to read in preparing for this job, he said he feared I would be cross-eyed before I finished! If not, it will not be because there has been no eye-strain in the process. Not only the making, but also the keeping, of the book is important. Pages soiled by ink, or other stains and erasures carelessly made and corrected, indicate negligence. A page in a church Register, e. g., that looks like a page in a daily Hotel Register is unpardonable!

Methinks it would not be a bad idea, if all Clerks of Sessions could have some special training for their task. They should know something about church government and usage. The church has its own rules and regulations and he should know them in order properly to keep the record of events. A public Library would be a hopeless jumble, if the Librarian did not know and observe a reliable system. Likewise the recorder should know the plain details of our polity in order to tell events under the requirements of the Church Government. For that matter, it would aid church efficiency, if all Elders should more fully acquaint themselves with the rudiments of their church government than the average Elder does. The Church is not a Club, and should not be conducted under the rules of such!

#### CHURCH DISCIPLINE, THEN AND NOW

The conception and practice of Church Discipline have changed greatly with the years. *Today* inclines more than *Yesterday* to follow the "line of least resistance" by giving charity and time first chance to regulate irregularities and correct minor improprieties. Sometimes this may amount to winking at things not in the list of the virtues and beatitudes of our holy religion. But "Discipline" is now regarded a scalpel which should be used only in extreme cases, and then with greatest care and caution. Otherwise it may occasion distress. Pastors and Elders should realize



their responsibility as to the character and conduct of the membership, being supposed to be distinctly jealous of the church's good name entrusted to them.

But as we read the doings of fifty and more years ago, we find the Sessions then had an eye to the *letter* as well as the *spirit* of the law, in dealing with erring members. Scattered through the old records are instances of men being sharply called to account, on rumors more or less specific, of certain offenses. Time and again men were brought to book for having been too bibulous, or even intoxicated. We rather commend the officials for using discipline in such cases, when done in gentleness and fairness; for, if such conduct were not challenged, it would surely scandalize the church.

But nowadays the average person would not think a man worthy of censure for being only so indiscreet as to marry his "deceased wife's sister," or that others should be admonished against following his example. It was then a serious matter. Likewise we smile at the solemn admonition, back in February, 1846, against going to the circus, or indulging in the dance! Instances are recorded of persons considering themselves slandered by others and appealing to the Session to bring the offenders to Judgment. Some such cases would be amusing, if not so serious. Elders now might have little leisure or peace, if they had to trace and correct unruly tongues which speak spiteful and untruthful words. Tongues are unruly in all generations. I knew a church in Western Pennsylvania, years ago, which kept itself and the Presbytery in almost chronic unrest by just such effort to exercise judicial control of small offenses, which Christian common-sense should easily dispose of. Some folks are so litigiously inclined that they seem to enjoy a scrap and like to provoke it. I have known such persons to "hang themselves by giving them rope enough!"

Frequent instances dot the old Minutes of derelict members being challenged for habitual absenteeism from the Lord's Day worship. Acknowledgment of the fault and promise of correction in most cases sufficed to satisfy discipline. But suspension from the Communion of the church penalized the impenitent and obdurate. The offense was not winked at. Then as now members in good health and favorable circumstances should covet

regular "attendance at church" as a primary and prime means of grace; and indefinite absenteeism deserves challenge.

Incalculable loss to the church is represented by the annual total of members who have been dropped from the roll under the present easy Rule for disposing of strays. Perhaps many of them began by frequent absenteeism which became habitual. Many of them might have been held by a more vigilant and loving watchfulness. A professed follower of our Lord and Savior, who neglects His Holy Ordinances thus, does not deserve enrollment. Genuine experience of the love of Christ will constrain to abiding loyalty, as nothing else can.

Anyhow the many-sided responsibility of Pastors and Elders for the church's good repute and spiritual influence reaches out in many directions, and their vigilance should always be clear-eyed and right-hearted.

#### SOME APPRECIATIONS

In their proper place in this narrative appreciative mention has been made of a group of persons who served this church faithfully and long. Too general or indiscriminate mention of notably worthy members might burden the narrative and deteriorate the commendation. Nevertheless, certain outstanding instances deserve special mention here.

MISS ELEANOR L. McCORMICK is in this class. She began her duties as Church organist on December 24, 1890, during the pastorate of Rev. William P. Breed, and retired from this service in September, 1934—almost forty-four (44) years! In all this time she never missed a meeting on account of sickness, and for the first twenty (20) years missed none from any cause. Then the church officers insisted she take a vacation; and whenever away on this she provided a substitute.

This is a notable record, which is further accentuated by the fact that she furnished the instrumental music for the Church, the Sabbath School and the mid-week Prayer Meeting, and the Missionary Societies. With impartiality she gave them all her devoted and efficient service as within the area of her duty. Our appreciation should accord with the service.

MR. SAMUEL M. LUCAS also belongs on our Honor Roll of the Faithful, although he and all his family have passed away. He was Sexton of our church for thirty-three (33) years, beginning with the new building and resigning November 29, 1915, receiving official commendation for faithful and efficient service. As this period covered my own long pastorate I learned his fitness for and his unfailing fidelity to his important duty as custodian of the church's property and the physical comfort of the worshipers. I had never known a good competent church Sexton until I had his co-operation. From cellar to spire, summer and winter, he watched over everything with careful attention. His personality was so deserving that in 1920 he was made an Elder and served as such until his death.

The family of Elder William C. Lawson, Esq., gave a bronze tablet in his memory. It hangs in the Church vestibule, and is inscribed:

IN MEMORY OF  
WILLIAM CLINGAN LAWSON  
BORN DEC. 3RD, 1817  
DIED AUG. 30TH, 1897

WHO WAS ORDAINED AN ELDER IN THIS CHURCH ON APRIL  
29TH, 1859, AND SERVED CONTINUOUSLY IN THAT  
CAPACITY UNTIL THE TIME OF HIS DEATH,  
AND WAS FOR MORE THAN FORTY YEARS  
SUPERINTENDENT OF THE SABBATH  
SCHOOL OF THIS CHURCH  
"FOR HE WAS A GOOD MAN FULL OF THE HOLY GHOST AND  
OF FAITH." ACTS XI:24.

IN MEMORY OF  
1848      MRS. MARGARET SANDERSON CHAMBERLIN      1912  
A BRONZE REGISTER OF PEWS AND PEWHOLDERS WAS  
PLACED IN THE VESTIBULE.

THE BEAUTIFUL BAPTISMAL FONT  
WHICH THE CHURCH RECEIVED BY BEQUEST FROM  
WILLIAM C. LAWSON, JR.,  
IS A PERPETUAL MEMORIAL OF HIM AS A  
MEMBER AND ELDER OF THIS CHURCH.



When this Church was built the five windows on each side were divided. One on the west and three on the east are Memorial windows. The one on the west is dedicated to the memory of

REV. DAVID LONGMORE, D.D.  
 INSTALLED, NOV. 13, 1846  
 DIED, SEPT. 19, 1855

On the east are those in memory of

MICHAEL BOBST	JAMES P. SANDERSON
JANE BOBST	MARGARET S. SANDERSON
ROBERT H. HAMMOND	HANNAH P. LAWSON
ELIZA C. HAMMOND	

At a later date the division was removed from each of three windows on the west and one on the east, and the whole space given to a Memorial, viz., on the west those in memory of

ISAAC BROWN  
 1804-1883

MARY LAWRENCE BROWN  
 1806-1883

ELIZABETH LYTLE WATSON  
 1810-1884

CELESTE STOUGHTON  
 1831-1884

On the east is the one in memory of

JOY CARTER DICKERMAN  
 1844-1904

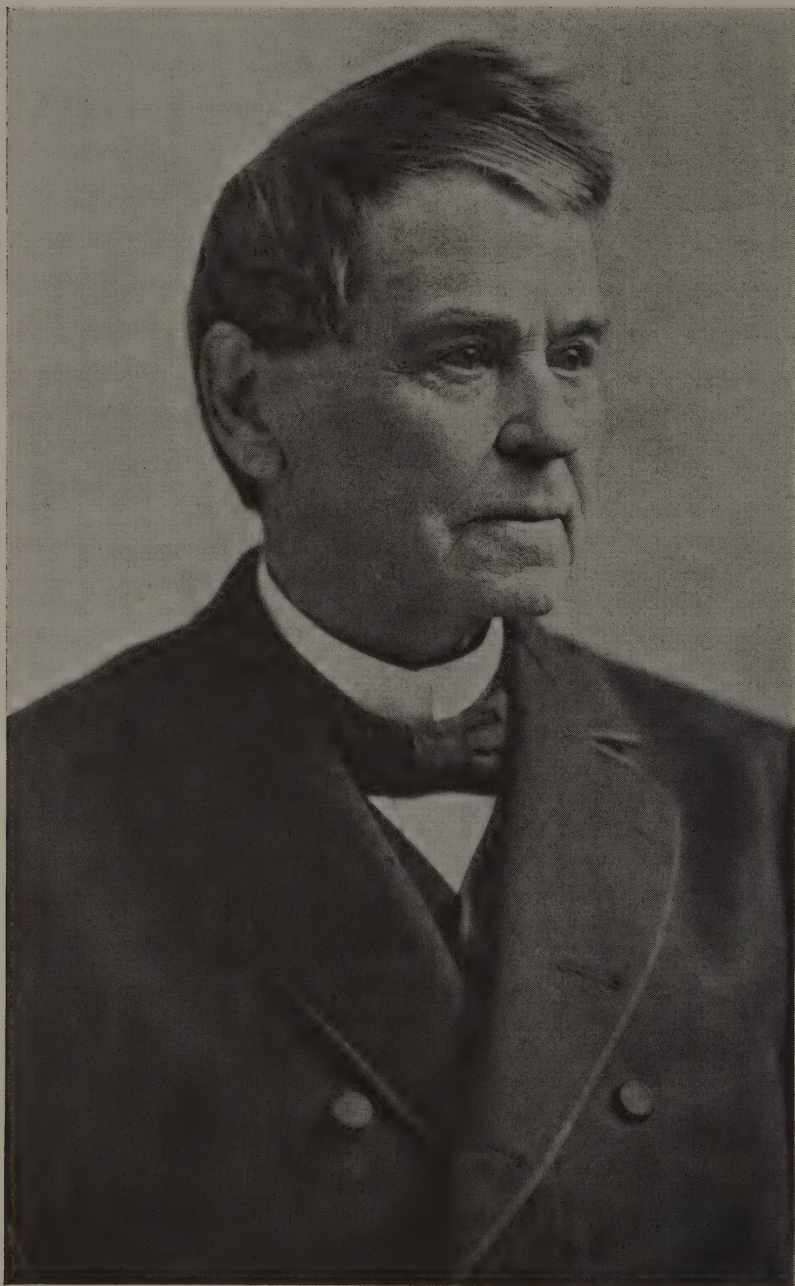
The large window in the front of the Church in memory of

REV. JAMES C. WATSON, D.D.  
 1805-1880

cannot now be seen from the auditorium, being entirely obscured by the large organ in the gallery.

HON. JAMES POLLOCK

As Milton's most distinguished citizen, and a steadfast Presbyterian, he deserves mention in our list of "Appreciations," although not a member of this church. Originally he belonged to the Associate Reformed Church of Milton—popularly known also as "Seceder," or "Covenanter" Presbyterian. On Certificate from that church he joined the West Arch Street Church, U. S. A., in Philadelphia, whose records, now in possession of the present



JAMES POLLOCK

Arch Street Presbyterian Church, give June 9, 1867, as the date of this transfer. He served long there, as Ruling Elder, Sunday School Superintendent and Teacher; and was Vice President of the American Sunday School Union, 1855-1890.

The framework of his career is very plain and gratifying. Born, Milton, Pa., September 11, 1810; attended Milton Common Schools; Kirkpatrick Academy; College of New Jersey, Princeton, N. J.; graduated there with highest honors in 1831; studied law; admitted to the Bar, 1833; Congress, 1844-1849; President Judge of 8th Judicial District, 1850; Governor of Pennsylvania, 1854; resumed Law practice in Milton; Peace Congress in Washington, 1861; appointed Director of the Mint in Philadelphia by President Lincoln, his personal friend, 1861; retired, 1866; reinstated by President Grant, 1869; made Superintendent of the Mint, 1873; with consent of Secretary Chase he placed on our national coins the exceptional phrase, "In God We Trust." His last official position was that of Supervisor of Elections, 1886. He died in Lock Haven, April 19, 1890; and was interred in Milton Cemetery.

This brief outline bespeaks a busy, useful, honorable and honored life. "He was particularly active in promoting reforms in the field of education and church affairs." "He was called the great Christian Governor, as Curtin was called the great Civil War Governor." For some years he was president of the Board of Trustees of the College of New Jersey, from which he received the Degree of LL.D., 1885. He distinguished himself in Congress, especially in June, 1848, as a pioneer advocate of a trans-continental railway. In the House he offered a resolution to appoint a committee to report on the "necessity and practicability" of such a highway, and later as Chairman made an elaborate report upon it. This was the first official act of any branch of the Government in favor of a project generally thought impossible. He knew he was in advance of his time; and many thought him deluded on the subject. In a speech in Lewisburg, Pa., in 1848, he said:

"At the risk of being considered insane I will venture the prediction that in less than 25 years from this evening a Railroad will be completed between New York and San Francisco, Cal.; that steamships will be established between San Francisco, China and Japan; and that there are in my audience



ladies who will before the expiration of the period named, drink tea brought from China and Japan by this route to their doors."

His prediction was received with incredulity. Nevertheless, in May, 1869, twenty-one (21) years after his prophecy was made, the last rail was laid and the last spike driven (a gold one) in a continuous Railway Line from the Mississippi to the Pacific slope!" His vision was vindicated as that of a sane, far-seeing man!

Col. A. K. McClure said "he was a man of fine address, delightful manners, and a popular orator of unusual attainments." It is also said—"His personal appearance had a commanding figure, somewhat above the average height, with dark eyes and hair, smooth-shaven face and a countenance of intelligence and benignity. He was an eloquent speaker, graceful, persuasive, convincing and possessed remarkable tact in gaining the sympathy and approval of his hearers. Conscientiousness was a prominent element of his character; honesty of intention was conceded by his opponents.

He is worthy of the high honor ascribed to him by the citizens, past and present, of his Town, County, State and Country. His career, though different, closely parallels that of Dr. James Curtis Hepburn, five years younger, given in this narrative. Two notably worthy sons of our long-ago young Milton!!

## CHAPTER IX

## INCORPORATION AND OTHER MATTERS

THE legal incorporation of a church is assumed to be a part of its "organization," and therefore a fact of its history. Hence

I insert this important document at this point. This seems called for in view of the fact that at a congregational meeting, May 13, 1885, "the question of whether the congregation was incorporated or not was brought before the meeting; and it was unanimously resolved that the Trustees should, at once, investigate and, if the church was not incorporated, prepare and present to the Court a petition praying for the grant of corporate powers as the Milton Presbyterian Church." Such incorporation was granted August 11, 1845, and recorded January 12, 1858. To forestall, now or in the future, such lack of knowledge of the church's legal standing the document is inserted in full, as follows:

Petition for the Incorporation of the First Presbyterian Church of Milton, Pa., and Decree.	{	Recorded in the Office for the Record- ing of Deeds in and for Northum- berland County, Pennsylvania, on January 12, 1858, in Deed Book 00, Page 100.
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To the Honorable, the Judges of the Court of Common Pleas of Northumberland County:

The petition of the Pastor, Elders, Trustees and Congregation of the First Presbyterian Church, Milton, Northumberland County, Penna. Showeth: That the members of said church and congregation have associated together for the purpose of worshipping Almighty God according to the rules, regulations and discipline of the Presbyterian Church of the United States, commonly styled the Old School General Assembly, and are desirous of acquiring and enjoying the power and immunities of a corporation or Body Politic, by the name, style or title of the First Presbyterian Church of Milton, Northumberland County, Pennsylvania.

The object of said association is to worship Almighty God according to the constitution of Church Discipline of the Old School General Assembly of the Presbyterian Church.

To elect Pastors, and Church officers agreeably to the Constitution of the Presbyterian Church. To adopt such rules and regulations for the good government of the said church as may be approved by a majority of said church,

or persons entitled to vote, and as are consistent with the Constitution of the United States and the State of Pennsylvania. To do all the things necessary and proper for the peace, harmony and spiritual advantage of the members. To be able and capable in law by the name, style and title aforesaid to sue and be sued in any Court or County, before the Judge or Justice, in all manner of suits, matters and demands whatsoever, and all other matters or other things therein had, in as full and effective manner as any other person, bodies politic and corporate, within this commonwealth may do. And also to take, receive and hold all and all manner of lands, tenements, rents, annuities, franchises and hereditments, and any money, goods and chattels given and bequeathed to them respectively to be employed and disposed of according to the By-Laws of said corporation or the will of the donor, and also to be able to sell, or dispose of for the use of the congregation any real or personal property, held by them, and to erect any buildings for the purpose of worship and to alter the same as may be directed by a majority of the congregation convened for the purpose, Provided, nevertheless, that the clear yearly income shall not exceed the sum of two thousand dollars.

The petitioners therefore pray your Honors that the persons so as aforesaid associated may according to the articles and conditions set forth above become a corporation or body politic in law.

Congregation—John Murray, Samuel Hepburn, John M. Patton, Isaac Brown, George Lawrence, David Barr, James Finney, Jessie Derickson.

Pastor—James Williamson.

Trustees—W. C. Lawson, W. S. Sullivan, George Correy, Samuel Blain, Samuel T. Brown.

WHEREUPON, Read April 7th, 1845, and Court direct the usual notice to be given in The Miltonian.

By the Court.

And now, to wit, August 11, 1845, notice having been given conformably to the Act of Assembly and the Order of the Court by publication in the newspaper designated, the Court decree and declare that the persons herein associated shall according to the conditions and articles in the within instrument set forth and contained become and be a corporation or body politic, and further direct that the said Charter of Incorporation shall be recorded in the Office for recording Deeds in Northumberland County.

By the Court

J. B. ANTHONY,  
President Judge.

Attested: S. JORDAN,  
Prothonotary.  
Recorded, January 12, 1858.

S. BOYD PURSEL, Recorder,  
Per John W. Bucher, Deputy.



Milton, Pa., Jan. 21, 1920.

To the Congregational meeting, held after prayer meeting, the committee on By-Laws presented the following: On motion duly seconded each article was separately adopted, and finally it was, on motion, adopted as a whole.

#### COPY OF BY-LAWS

"We, the undersigned Committee, appointed by the Rev. Dr. Hibshman, Moderator, to draft By-Laws of the congregation of the First Presbyterian Church of Milton, Pa., respectfully submit the following for consideration of the congregational meeting on Wednesday, January 1st, 1920, and recommend the adoption of the same by the members of the congregation.

1. *Authority of the By-Laws.* The By-Laws of this Congregation as a secular body shall be always subordinate to the Constitution and Laws of the State of Pennsylvania, and also to the Constitution of the Presbyterian Church in the U. S. A.

2. *Annual Meeting of the Congregation.* There shall be an annual meeting of the congregation on the *Third* Wednesday of each year for the transaction of any business properly coming before the meeting. (This was amended at a meeting, Dec. 1, 1920—43 electors being present—to read "There shall be an annual meeting of the congregation on the *Second* Wednesday of *April* of each year for the election of Trustees and the transaction of any business properly coming before such a meeting"). The Trustees shall give ten days notice of this meeting from the pulpit and such notice shall also be printed in the Church Bulletin, if there be one printed.

3. *Special Meetings.* The Trustees are empowered to call special meetings of the congregation, whenever in their discretion it is advisable, and ten days of such meetings and of their purposes shall be given from the pulpit and printed in the Bulletin, if then such a bulletin is published.

4. *Chairman.* The Board of Trustees may nominate a presiding officer for the meetings of the congregation, or any qualified elector may also nominate such an officer.

5. *Secretary.* The Secretary of the Board shall be Secretary of the congregation as a secular body.

6. *Quorum.* Fifteen electors shall be a quorum for the transaction of business at any meeting of the congregation.

7. *Voters at meetings of the congregation.* The following persons are entitled to vote for Trustees and at all meetings of the congregation which deal with the temporalities of the church in good and regular standing who are of full age: (2) all other persons who regularly contribute according to their own engagements and rules of this church to the support of the congregation, who are of full age, *provided*, that non-communicants being regular contributors, who are in arrears in pew-rent or contributions for the year shall not be qualified to vote.

8. *Number of Trustees.* The Board of Trustees shall consist of six contributing male electors, chosen at first to serve one, two and three years respectively, and whose successors shall be elected annually to serve three years or until their successors are chosen.

9. *Who may be trustees.* All the trustees shall be communicants in this church in good and regular standing.

10. *Increase of the Trustees.* The Board of Trustees may be increased at any meeting of the congregation, subject to the provisions of the laws of the State in connection with the matter.

11. *Vacancies.* Vacancies in the Board of Trustees shall be filled by the congregation at a special meeting, of which ten days notice shall be given, unless the vacancy occurred within two months of the regular annual meeting. At this regular meeting any vacancy may be filled.

12. *Powers of Trustees.* The Trustees shall have, possess and exercise only such powers as are vested in them by civil statutes, or by vote of the congregation.

13. *Duties of the Trustees.* It shall be the duty of the Trustees to take charge of all real and other property of the church and permit its use only for such purposes as shall be approved by the church Session. They shall take charge of the Charter and Seal of the corporation. They shall collect all the revenues of the church—except collections for the poor, for the benevolent and missionary objects, and for The Lord's Table. They shall disburse the sums collected by them for all repairs and expenses as may be determined by said Trustees after due and careful deliberation and consideration. They shall submit annual reports to the congregation at the regular meetings. They shall make rules for their own government not inconsistent with the constitution of the Presbyterian Church in the U. S. A., and the constitution of the State and of these By-Laws. No trustee shall contract or pay bills that have not first received the approval of the Board in open meeting, except bills of current expense or authorized.

14. *Books of the Trustees.* The books and accounts of the Trustees shall not be open to the inspection of the congregation: however, the auditing committee and Session shall at all times have access thereto.

15. *Reports of Trustees.* The Trustees shall report annually to the congregation (1) the receipts and payments for the fiscal year last ensuing; (2) an estimate of the expenses for the current year: new business necessary to be undertaken for the welfare of the congregation; (4) exhibit the real property and other resources of the congregation.

16. *Amendments.* These By-Laws shall not be altered or amended, unless such alteration and amendment be submitted in writing at a stated meeting, to be acted upon at a subsequent meeting, two weeks notice having been given from the pulpit and like notice to be printed in the church Bulletin, if there be one printed; and a two-thirds vote of those present being necessary for such alteration or amendment.

Respectfully submitted,

H. W. CHAMBERLIN, Chairman,  
WILLIAM B. GODCHARLES,  
EDWIN PAUL,  
E. S. SHIMER.

The following papers belong here also in this record, for information of all concerned:

From information found in a Trustee's Book in charge of the late H. W. Chamberlin, Esq., it appears that "Daniel Smith, who at the time was a lawyer of prominence living in Milton, who owned the land now known as the Farley farm, gave or donated the triangular piece of land now known as The Presbyterian Burying Ground, situated on the north side of Mahoning Street, just east of the Pennsylvania Railroad, to the Presbyterian Church of Milton, for use as a burying ground. This Daniel Smith had a daughter, Grace, who married Daniel Scudder." The accompanying document shows that they confirmed the aforesaid bequest:

Daniel Scudder and Grace his wife	{	Deed dated June 15, 1819.
to		Recorded August 24, 1819.
John Chestnut and Dr. James S. Dougal, in trust for the English Presbyterian Congregation of Milton.	{	Deed Book "U," Page 97.
		Consideration \$1.00.

All that certain lot of ground situate in the Borough of Milton, beginning at a stone, thence North eighty-eight degrees East (N. 88° E.) by German Church land, 22 perches to a stone; thence by land belonging to heirs of Dr. James Dougal, South seventeen and one-half degrees West (S. 17½° W.) fifteen (15) perches to a stone; thence by land of Daniel Scudder, North, fifty-three degrees West (N. 53° W.) twenty-two perches (22) to the place of beginning, containing one hundred and fifty perches (150), neat Measure.

The conclusion of the matter is indicated in a resolution adopted at a special meeting of the congregation on June 20, 1917, as follows:

*"Resolved,* That the President and Secretary of our Board of Trustees be and are hereby authorized and empowered, to execute and deliver to the Harmony Cemetery Association a Deed for properly conveying to it the property known as the Presbyterian Burying Ground situate on the North side of Mahoning Street in Milton Borough, subject to existing rights of sepulture therein: without further consideration than that said Harmony Company will keep said burying ground in good order and condition so long as it is maintained as a burying ground; and that the proper officers be and are hereby authorized and empowered to present such petition to the Court of Quarter Sessions of the Peace of Northumberland County, and obtain such decree thereon in accordance therewith as may be necessary to properly vest title to said property in the said "Harmony Cemetery Company."



## CLOSING REFLECTIONS

We have reached the end of the story. I have tried to tell it faithfully and fully without an undue burden of details, giving sunshine and shadow impartially. All human lives have both; and true history slights neither. Every human life leaves an impression upon survivors; so does a church, or a community. How does this story of our church impress you? Has it consistently shown itself a real church of the Lord Jesus Christ since that far-back day of *December 3, 1811*, when it became a spiritual organization?

Whatever impression you may have gotten from my telling of it, my own impression from first-hand research, and contact with facts is that The First Presbyterian Church of Milton, despite the faults and failings common to all human admixtures, has held true to the Lord's appointment. Physical, social and spiritual conditions have widely differed in periods of time; but through all a steadfast witnessing to the "truth as it is in Jesus" has been maintained. This church has never dropped to the level of a mere Lecture Lyceum, or a Club; but has been sensible of a special appointment as God's herald, with a unique message and mission. Glean several specimen facts!

1. God's high command is—"Preach the Word." There is no greater work than that for any church. Our line of preachers has steadfastly adhered to that supreme decree. Fads and fancies have surged around us; but have not found lodgement in pulpit and pew. At no time has the clear-cut creed, received from the fathers, been renounced. Even the shock of the "Old School—New School" controversy never budged that impregnable Rock of Faith! Sometimes an interrogation-mark confronts us, e. g., as we remember how the historic "Shorter Catechism" was, in former days, a familiar text-book for the religious instruction of youth, in both home and church; but at the present time seems under total eclipse. Such indoctrination of youth conduces to strong religious nurture. It is questionable if our modern means and methods supply adequate substitutes for that old one, or even furnish an apology for its omission! Moreover, distinctively doctrinal preaching has somewhat oozed away from many pulpits and there is not the definite grounding of the people in the precepts

and principles of our religion. Long ago men and women could give good reasons for being Christians—and *Presbyterians!!* Is it so now?

I am impressed by the sturdiness of the early members of this church. They had no fine church building; no vestments on preacher or choir; no attractive musical programs with sermonette attachment. They were plain folk; but staunch believers! Despite discouragement they kept on their way, *and they won out!* It has been well said "Perhaps our fathers did not have so much embellishment and enrichment of their public services; but they had a rugged simplicity of faith and convictions which *held them to duty and to God*. Let us be careful lest we sell our birthright." What a calamity it would be, if these supposed "embellishments and enrichments" should after all prove to have been a cheap "mess of pottage" for which we exchanged our invaluable birthright! Those seven churches of Asia, described in Revelation, should admonish us against any barter with the world. Only spiritual things are eternal; the secular pass away!

2. All the way down the line we observe that Prayer has been recognized as an essential accompaniment of Preaching. Godly fathers and mothers taught their children to pray, and prayed with and for them. "Family Worship" has been an inspiration to, and is now a fond memory of, hundreds of men and women who were nurtured under and by it. It can hardly have escaped our attention that in the decade of 1830-'40 four or more young men of this church became ministers, and only one in our later decades! Had prayer or its absence nothing to do with that? Reading through the old Session books I find reiterated the commonplace statement of a Session, or a Congregational, meeting to be held or having been held—"After Prayer Meeting!" That is, the informal mid-week "Prayer Meeting" was uniformly held. None seems to have thought it burdensome, irksome, or expensive. Often the pastor and the "faithful few" may have been discouraged by the scant interest and attendance; but all the same the "Prayer Meeting" kept on through the long years as a distinct and profitable institution! We can hardly think of Revivals of religion, in this church or any other, in the Past, Present, or Future, without or apart from "Prayer Meetings." They have always been a strong factor in such Revivals; and there have been some genuine, soul-

winning Revivals! Some of us can remember what a promoter of Missions, National and Foreign, the so-called "Monthly Concert of Prayer" was in former years! Something good and powerful left the church when these diversified gatherings for Prayer, in home and church, ceased. Rather too seldom is special mention of Missions now heard in the average pulpit, in sermon or prayer!

Churches here and there have even been lured by our Twentieth Century world-life into thinking a spiritually progressive and thrifty church can be maintained without such devotional Prayer Meetings. Prophets, Apostles, and Preachers, with persistent call, summon us to earnest prayer; for they know that the church's Prayer-Life is the key to spiritual thrift. We do well to talk, or take counsel *about* Prayer, in Conferences and elsewhere; but convincing evidence of real conversion and devotion was found, once upon a time, in the simple assurance—"Behold He Prayeth!!" There is no substitute for true prayer; and there is still need of the old-time Prayer Meeting. Let it be resurrected and *revitalized with new devotion*. There must be a remnant of surviving prayer-minded men, women and youth who would like to see it revived and used! It would be most interesting to see this church engaged in real prayer for a real religious revival.

It is only commonplace to say, but well worth while to remember, alert and watchful Christians are needed now as much as ever they were—men and women who take their covenant with God seriously and can resist the charm of "the line of least resistance."

Obviously no church can now depend on blood—or money—inheritance for assured perpetuation. The old stock may die off and the natural and normal growth may be checked, as incoming population lacks affinity for their creed and polity. This may affect all denominations more or less; but none more than our own! Time was when Presbyterians were born so and could be counted on from that date. It is not so now. Social changes are ever in process. Churches once strong and flourishing are now weak and languishing—if not gasping—because their special strain of people is scarcer. The church that would live and grow must adjust itself to existing conditions and strive to win those who are otherwise inclined. If there are not enough "born and bred"



Presbyterians around, some souls may be found who can become the equivalent of such !

To this end church-members and ministers should realize the value of the careful practice of religious duties and thus attract the unchurched to their fellowship. Clear preaching of the Gospel and exemplary living of it will give any church prestige, which can be easily lost otherwise. "Nominal religion" is a sham and a hindrance. The world wants the real thing ; and that is truly spiritual, prayerful, devout, friendly and helpful. Every child of God should feel the appeal of this great fact !

And now as I close this "Labor of Love" my wish and prayer are that we shall all more fully appreciate the work done for us by those who have gone before us, and shall have clearer and deeper experience of the Christian life ! Under the gracious benediction and guidance of our Lord Himself may we learn more of the joy, comfort, usefulness and fruition of His service ! Then this church shall mean more to us and the world than ever before !! Only at last may this Church, i. e.—our forerunners and we and those who come after us—be found a part of that "Glorious Church which HE will present to Himself, not having spot or wrinkle or any such thing ; but that it should be Holy and without blemish." *Rev. 5:27.*























